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BENGAL

AS A

FIELD OF MISSIONS.

IS THERE NOT A CAUSE? 1 SAM. xvii. 29.

WHO THEN IS WILLING TO CONSECRATE HIS SERVICE THIS DAY UNTO THE LORD?

1 CHRON. xxix. 5.

BY

M. WYLLIE ESQ.

FIRST JUDGE OF THE CALCUTTA COURT OF SMALL CAUSES.

LONDON:

W. H. DALTON, 26 COCKSPUR STREET.

CALCUTTA:

THACKER, SPINK, & CO.

1854.



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# PREFACE.



I CANNOT send forth this work, without expressing my grateful sense of the kind and valuable assistance, by which I have been enabled to complete it. Whether I applied to the Lieutenant-Governor for access to official papers; or to the Secretaries to Government, or to the Surveyor General, for information; or to private friends, in Calcutta or the Mofussil, I uniformly received the same prompt and cordial replies. The names of some who sent me communications, appear in the following pages, but I have received help from many others. I am particularly indebted to the Rev. W. S. Mackay, and the Rev. C. B. Lewis, for valuable advice and assistance, especially in carrying the book through the press; and to Mr. Woodrow, the Secretary of the Council of Education for the map which accompanies the volume.

A very severe illness, and the prospect of an early departure to Europe for a season, have interfered with my plans of revising the work. I regret also to find, that some important errors have escaped correction. The number of converts in the Burman Mission is printed as *two* thousand instead of ten; and the population table of the province of Behar, at page 316, contains several mistakes. The numbers should have been printed as follows:

Bhagulpore, .....	870,309
Monghyr, .....	866,590
Patna, .....	845,790
Behar, .....	1,303,500
Tirhoot, .....	1,637,545
Shahabad, .....	1,602,274
Sarun, .....	610,884
Chumparun, .....	861,447

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8,628,339

These figures do not correspond with the estimate at page 40, but when that was written I had not seen the Survey Reports of the Behar districts.



Other errors probably will be discovered by the reader. I can only say, that in a weak state of health, and under the pressure of other engagements, I have done what I could; and now I commit the work, imperfect as it is, to the blessing of God, with earnest prayers that it may be made useful.

It may be noticed by some, that I have not adverted to the Roman Catholic Missions. About ten years ago a large body of Jesuit Priests arrived here, to extend them, and at that time those Missions had the prospect of rising into considerable importance. But differences with the Romish Archbishop led to the recall of most of the Propagandists, and now the Romish Missions are very feebly conducted in this Presidency; many of their converts are only nominal Christians; and their history, if similar to that of the boasted Jesuit Missions in Southern India, deprives them of every pretence to be called Christian Missions at all. A most able article in the third number of the *Calcutta Review* (published in 1845,) affords irrefragable evidence, deduced from the Jesuits themselves, that their Missions in the South were systematically extended by fraud and falsehood; and that the Inquisition of Goa, and the Portuguese persecution of the Syrian Christians on the Malabar Coast, did not more shamefully dishonor the Christian character, than the perjury and the forgery, which at length compelled the Pope to condemn and recall the successors of Robert de Nobili.

It will be seen by the statements from the various Missions which come under review in this Presidency, that the means employed, differ very considerably. I believe that it is well that it should be so. In some particular cases, it certainly does appear that considerable changes might advantageously be made, but the principle of dividing the departments of labour, and allowing some to devote themselves to public preaching, some to teaching, and some to literary labour in the translation of the Scriptures and the preparation of books and tracts, will, I hope, ultimately commend itself to all men as the wisest, and we shall then cease to hear of exclusive plans, and one member saying to another, "I have no need of thee." The more liberal (in the best sense of the term, or the more large-hearted) is the spirit in which Missions in this country are conducted, the better. It would be well, if all, instead of deploring present diversities of operation, were as desirous as some are, that our systems should be still further diversified; and if we had amongst us a large body of Moravians, and a large body of Wesleyans, each bringing to the aid of our existing Missionary agencies, its own

special plan. Cherishing these feelings, it was with no ordinary pleasure that I read the thoroughly catholic and practical resolutions of the Missionary Convention, which lately assembled at New York to meet Dr. Duff. They were as follows :

1. "That, without entering into any definitions as to the technical meaning of such a term as conversion, and without entering into any statement as to the times or succession of antecedent events, this Convention rejoice in unanimously testifying their simple, heartfelt, undoubting faith in the emphatic declaration of God's inspired Word, that 'men shall be blessed in Him, *i. e.* Jesus Christ, all nations shall call him blessed, yea, that the whole earth shall be filled with His glory.

2. "That the chief means of divine appointment for the evangelization of the world, are the faithful teaching and preaching of the pure gospel of salvation by duly qualified ministers, and other holy and consistent disciples of the Lord Jesus Christ : accompanied with prayer, and savingly applied by the grace of the Holy Spirit : such means in the providential application of them by human agency, embracing not merely instruction by the living voice, but the translation and circulation of the written Word of God, and the preparation and circulation of evangelical tracts and books, as well as any other instrumentalities fitted to bring the saving truth of God's Word home to men's souls, together with any processes which experience may have sanctioned as the most efficient in raising up everywhere indigenous ministers and teachers of the everlasting gospel.

3. "That while this Convention fully accord in the propriety and desirableness of diffusing a knowledge of the Gospel, as circumstances admit or providences of God may indicate, by means of a duly qualified and unrestrained itinerancy—they yet fully accord in the propriety and desirableness of seizing on strong and commanding stations, more especially in countries where hereditary concentrated systems of error have long prevailed, and there concentrating a powerful agency, fitted by harmonious co-operation to carry on the different departments of the Missionary enterprise, in such a way as to constitute them, by God's blessing, emanative sources of evangelizing influence to the surrounding multitudes, as well as the most efficient means of perpetuating the Gospel in purity to succeeding generations.

4. "That, considering the vast extent of the yet unevangelized world of heathenism, and the limited means of evangelization at the disposal of any of the existing evangelical churches or societies, it would be very desirable that, with the exception of great centres, such as the capitals, the occupation of any particular portion of the heathen field by any evangelical church or society should be respected by others, and left in their undisturbed possession—at the same time acknowledging, with thankfulness to God, that heretofore there has been practically so little interference with each other's fields of labour.

5. "That, in the absence of sufficient data to give a full deliverance on the subject, this Convention cherishes a deep conviction that, in order to the multiplication of suitable agents for the heathen mission field, ministers of the gospel must strive more vividly to realize in their own souls the paramount grandeur of the missionary enterprise in its relation to the glory of God, as manifested in the design and consummation of the whole redemptive economy, and as the divinely commanded instrumentality for the

regeneration of the lost and perishing in every land ; and then strive habitually, through prayer to the Lord of the harvest, who alone can truly raise up and send forth labourers, as also through their public and private ministrations, to stamp similar vivid impressions on the minds of church members, and especially Christian parents, Sabbath-school and other Christian teachers, who may have it in their power to train up the young in simple dependence on God's blessing, to realize the magnitude and glory of the work of the world's evangelization, and lead them to consider personal dedication to the work as the highest of duties and noblest of privileges. Moreover, that for the due preparation of candidates for the foreign field, it were very desirable that provision were made in our theological seminaries generally, for bringing the nature, history, and obligations of the missionary enterprise before the minds of the students, or what may be briefly designated a *course of evangelistic theology*."

Supported by the authority of the experience and ability of the excellent persons by whom these resolutions were unanimously adopted, I may be permitted to express a hope, that if this field of Missions be visited by Missionary Deputations, their reports will be based on no partial views and no cursory and imperfect investigations. The wonderful way in which God has blessed various agencies, and continues to bless them ; the very great variety of natural and spiritual gifts by which he qualifies His people for different kinds of service ; and the very special and trying difficulties that have to be encountered in India ; suggest considerations, that should deter all persons from hastily prescribing and fixing an exclusive adherence to one peculiar system, and rashly condemning others. A thorough understanding of our India Missions is not to be quickly obtained even by the best and ablest men ; for experience has taught nearly every resident in the country, that many of his first, and perhaps his strongest impressions, were mistaken. Indeed Bishop Corrie (a singularly sagacious man,) used to say, that it was a mercy if a Missionary did no harm in his first year. That which we ask for here, is a more thorough and patient examination of our Missions, than hitherto they have received. The result of prematurely reaching conclusions, and enforcing changes, may be, more mischief than the authors ever can repair ; while a careful and comprehensive examination may lead to the modification of many theories, and afford materials for an intelligent observation of the future.

M. W.

Calcutta, November 1st, 1854.

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# BENGAL

AS A

## FIELD OF MISSIONS.

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### Chapter I.

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THE total area of the states and provinces usually known as British India, was estimated, prior to the annexation of Pegu, at 1,309,200 square miles, included within an external boundary of 11,260 miles in length, of which the inland frontier range, from Tenasserim, round by the Himalaya mountains, to Cape Monge in Scinde, was 4,680, and the coast line, from Singapore, round the Bay of Bengal, up the Malabar coast, to Kurrachee, was 6,580 miles.\* To this great dominion there has been recently added the province of Pegu in Burmah, commanding the Irrawaddy river, and including an additional territory, estimated at 46,000 square miles.

The population cannot be very accurately stated. It has been reckoned by some high authorities at 200 millions, and by others at 130 millions; but the most recent investigations favor the opinion that the actual number is about 170 millions. A census of the North West Provinces, not long ago, gave a population of 23,199,668; but, more recently, it has been shown to be 30,231,851, in thirty-one districts, or 420 to the square mile. The population of the Native states is about forty-five millions; that of the Bombay Presidency exceeds ten millions; the Madras Presidency is believed to contain 21,050,656; the Punjab more than five; Nagpore and Jhansi about the same number; and the Sangor and Nerbudda territories, and those ceded by Gwalior, with Ajmere and other detached districts, contain at least three millions more. Calculating (as I believe we may) the population of the Bengal Presidency, including Pegu, at forty-five millions, the result is a total of

\* Manual of Surveying for India. Calcutta. 1851.

upwards of 160 millions ; but this, there is reason to believe, falls rather below the truth. The calculation of 170 millions may, therefore, be regarded as nearly correct.

The Native states\* in this vast empire have been treated, as either subsidiary to the British Government, or protected by it. The subsidiary states, at the beginning of 1853, were as follows :

	Area in square miles.	Population.	Revenue.
Cutch, .....	6,764	500,396	£73,842
Gwalior, .....	33,119	3,228,512	£600,000
Hyderabad, (Nizam's terri- tory,) .....	95,339	10,666,080	£1,550,000
Indore, (Holkar's territory,) .....	8,318	815,164	£221,721
Oude, .....	23,738	2,970,000	£1,447,380
Cochin, .....	1,988	288,176	£48,600
Mysore, .....	30,886	3,000,000	£693,187
Travancore, .....	4,722	1,011,824	£415,807
Baroda, (Dominions of the Guicowar,) .....	4,399	325,526	£668,744
Nagpore, .....	78,432	4,850,000	£490,856

The protected states are very numerous ; but many of them are the states of petty hill chieftains. There are, however, fully two hundred others, of more or less importance ; and of the principal of these as described in 1853, the following are specimens :

	Area.	Population.	Revenue.
Bhawulpore, .....	20,000	600,000	£140,000
Bhopal, .....	6,764	663,656	£220,000
Bhurtpore, .....	1,978	600,000	£170,000
Jhansi (in Bundelkund,) .....	2,532	200,000	£61,198
Oorcha or Tehrec (ditto,) .....	2,160	192,000	£70,100
Cashmere, and other territories of Go- lab Singh, .....	25,123	750,000	—
Cooch Behar, .....	1,364	136,400	£13,200
Bickaneer (in Rajputana,) .....	17,676	539,250	£650,380
Jypore (ditto,) .....	15,251	1,891,124	£458,395
Joudpore (ditto,) .....	35,672	1,783,600	£175,252

Of these subsidiary and protected states, Nagpore and Jhansi have very recently lapsed, and have been annexed to the British Dominions.

\* Statistical papers relating to India, published for the Court of Directors. 1853.

Altogether, the remaining Native states contain, as I have stated, about forty-five millions of people, with a revenue of nearly of £10,000,000, and a military force, (of which part is but nominal, and another part is under British officers under treaty with the native states) amounting to 388,719 men. Of the whole superficial extent of British India more than half, namely, 717,126 square miles, was, prior to the annexation of Nagpore and Jhansi, comprised in the various Native states.

As figures of this kind frequently convey a very vague general idea to the mind, I may illustrate them by the following table, respecting England, Scotland, Wales, and the Islands; of which the total population is nearly 21,000,000.

	Acres.	Square miles.	Population.	Persons to the square mile.
England, . . .	32,590,429	50,922	16,921,888	332
Scotland, . . .	20,047,462	31,324	2,888,742	92
Wales, . . . . .	4,734,486	7,398	1,005,721	135
Islands, . . . .	252,000	394	143,126	363
	<hr/> 57,624,377	<hr/> 90,038	<hr/> 20,959,477	<hr/> Average 231

Thus Nagpore is much larger than England; Joudpore is larger than Scotland; Hyderabad is far larger than both together; and all the native states put together, are nearly ten times as large as Great Britain, with more than twice its population.

Were it part of my design to call special attention to the Native states, it would be necessary to add several explanations of the general terms "Subsidiary" and "Protected;" and to show the very great distinction that exists in some cases; as for instance, in those of Mysore and Hyderabad, which are classed together. It may suffice to indicate the chief political feature in the condition of all these native states—namely, their obligation not to enter into treaty with other states, or with one another. The terms of the several treaties with the British Government, under which they pay subsidies, or have yielded territory in lieu of subsidies, or claim protection, differ very widely, so that all general classification is unsatisfactory. The term "subsidiary" is applied to those countries, in which the British Government provides a regular military force, the expense of which is borne by these states.

The principal languages spoken in India, are, Bengali by more than twenty-five millions in Bengal; Hindui, by a larger number, probably forty



millions in Behar, in the North Western Provinces, and in Rajputana; Hindustani, or Urdu, by most of the Musulmans throughout India, and by many others; Guzerathi, by about eight millions in Guzerat, Cutch, the large neighbouring cities, and the contiguous parts of Rajputana; Telugu, by ten millions in the northern part of the Madras Presidency; Tamil, by as many in the southern part of the Presidency; and Marathi, by about ten millions in the Bombay Presidency, and in Nagpore and Sattara. Other languages are spoken elsewhere, as Punjabi, in the Punjab; Burmese, in Pegu and the Tenasserim Provinces; Uriya, in Orissa; Assamese, in Assam; Canarese, on the western side of India, and Malayalam in Travancore. Sanscrit is the learned language of the Pundits; and Persian is still partially used.

The revenue of India has rapidly increased. The expenses of its collection are large, and the charges on it are heavy: but it has recently yielded a surplus; and, if no necessity arise for new wars, it will probably continue to do so. The net ordinary revenue in 1831 may be stated to have been about fourteen millions and a half sterling from India, exclusive of the China trade. At this moment, India yields a net revenue (after deducting the cost of collection and the pensions under treaties) of about twenty-one millions and a half, or fifty per cent. more. The gross revenue at present is no less than twenty-nine millions, and speedily will exceed thirty; but of this, part must be reckoned as the cost of the production of opium and salt, and from it also must be deducted the pensions and other costs and charges. The debt, however, in the interval has increased from thirty-seven to about forty-eight millions: for there have been several expensive wars in that period, especially the inglorious and fruitless campaigns in Afghanistan. But the cash balances in the Indian Treasuries, which, in 1831, were less than eight millions sterling, are now little less than sixteen: so that the balance against the Government then was about twenty-nine millions, with an annual income of fourteen and a half, and now it is thirty-two millions, with an annual revenue of upwards of twenty-one. And now also, the heavy burden of Scinde is decreasing; there is a surplus in prospect from the Punjab; Pegu and Nagpore are likely to be productive; and several heavy charges (such as the Peshwa's large pension) have ceased, and the amounts are applicable to the general purposes of efficient government. So good is the credit of the government, that it has been able, not only to convert within the past twenty years, all its old six per cent. loans, but also, very recently, to convert the entire mass of the remaining funded

debt into four per cents., and even to open a loan at three and a half, not to meet emergencies of the public service, but with a view to a further reduction of the interest on the remaining public loans.

The standing army is necessarily large, amounting to no less than 289,529 men, of whom about 50,000 (including the officers of native regiments) are Europeans. The increase of this force during the last twenty years has been large, but not at all commensurate with the great extent and importance of our territorial acquisitions. These have been vast. Not only Coorg, Sattara, Sirdhana, Jyntea, Cachar, and other smaller territories have been annexed, but also the great countries of Scinde, the Punjab, Pegu, and Nagpore. Out of India, the valuable fortress of Aden has been occupied; and, among the native states, we have been compelled to assume the Government of Mysore, to remodel and control the Government at Gwalior, to take part of the Nizam's territory in payment of his debt, and to curb the frontier tribes in Scinde, in Belochistan, and east and west of the Khyber.

The annual expense of the army exceeds twelve millions sterling, of which about one million and a half are paid to the Queen's troops in India. Probably the great facilities for moving the army, which the projected railroads will ere long afford, and the rapidity of communication obtained by the electric telegraph, will render it unnecessary to increase the army, or to augment this heavy charge any further. But, situated as we are in India, one of the first considerations, which the Government is compelled to entertain, is the importance of maintaining in full efficiency a force, the very aspect of which, will secure peace, by almost ensuring victory.

The trade of the country is very great, and is certainly rapidly advancing. The old country productions of muslin, and cotton goods, have, in a great measure, been displaced by superior and cheaper manufactures from Europe and America; but new branches of industry have arisen, and new marts have been opened: the inland traffic has greatly expanded, and large amounts of capital have been expended in extending, among other products, the cultivation and refining of sugar, and in commencing the cultivation and preparation of tea. Were peace continued, were the government permitted to pursue without interruption measures of internal improvement, there would probably very soon be witnessed a vast and wonderful progress; for the spirit of trade is awakened, new habits and new wants have been created, and the means of internal communication will soon be largely improved.

Viewing then, at once the greatness of the population, and the length

of time that Great Britain has had supreme influence in India, it is not too much to say that no one dependency of our country has claims so great on British Christians. Were there only the single fact, that so many millions are under our authority, their claims to receive the gospel from us would be unanswerable and urgent; but when so many millions have been our subjects so long, their claims appear to demand precedence over all others.

I am conscious that I can say this, without feeling the slightest jealousy of missions in other lands, and without undervaluing the claims of other countries. I look with intense interest at the patient and most hopeful labours of many Christian brethren in Africa and in China: and, how many soever they be, I can most cordially pray that their number may be increased a hundredfold. But the irresistible truth, as to India, must be stated and considered; and the inference from it should be weighed, with an anxiety proportioned to the length of time her claims have been neglected. If there be one fact which, more than any other, condemns the professing Christians of Great Britain, it is that India with her tens of millions has been under British influence so many tens of years, and that so little, hitherto, has been attempted for her conversion. There is one country, and one country only, in the whole world, with a larger population; but the mass of the people of that empire are not at present accessible to missionary labours; and civil war, anarchy, and many unexpected hindrances, may check the access of the gospel. Most heartily should I rejoice if I could speak otherwise; if the claims of India were *second* to those of China: if there were in that vast territory as many and as great facilities, as we have here: but I cannot. Dealing with plain facts, it is undeniable that there are at present, and that there have been for many years, a greater number of persons in India, actually accessible to Christian Missions, than in any other country in the world; and, more than that, it may be added, that in no other possession of the British crown can one-tenth as many persons be found, who, being thus accessible, are, and have been, so long and so greatly neglected.

Very far be it from me to assert, or to imply, that nothing has been done by the British Government for the improvement of the *temporal* condition of the people. No one can read the history of India prior to the British conquest, and no one can know what native states really are, without rejoicing that this country has been brought under British rule. Of all the delusions prevalent in England during some of the recent

Parliamentary debates on the East India question, none were more extraordinary, and none were more mischievous, than the belief that the native rule was, or had been, milder than our own ! In the annals of India, prior to the British conquest, will be found the records of the fearful ravages of the Mahrattas and of Hyder Ali, and of frightful iniquities in all the native courts, from the imperial palace at Delhi to that of the viceroy of Bengal. If criminals or prisoners were put to death, the ingenuity of an ingenious people was taxed to heighten their torture, and to prolong the period of endurance. Of some it is recorded, that they were sewn up in the warm skins of sheep killed for the purpose, and then placed on the roof of a prison, exposed to the sun and dew, to die of thirst, while the skin contracted and added to the horrors of death ;\* others were executed by cutting their throats, by impaling them, by grinding them between two wooden cylinders, by sawing them asunder between two planks, by beating them with hammers, or by applying burning hoes to different parts of their bodies, until they died. "This," says Dr. F. Buchanan, "is the most horrible of all."† And even now, in Burmah, crucifixion with aggravated horrors, and burning to death, are not uncommon.‡ In Cashmere, that beautiful country, (given unfortunately after the first Punjab war to the crafty Golab Singh,) it is notorious that tortures of the most dreadful kind have recently been practised by the rulers. And time would fail to tell of the iniquities and the oppressions of the Muhammadan and Mahratta Governments in olden times ; of the abject terror and prostrate degradation, to which the timid and peaceful inhabitants of Bengal and Southern India were reduced ; and of the wild lawlessness and the barbarism of the bolder people of other Provinces. The country knew little rest from war. Whole regions were at times depopulated,—as was the case with the large extent of land, now a wide wilderness, called the Sunderbunds, at the mouths of the Ganges and Hooghly. Infanticide in the most cruel forms, the murder of widows by the rite of suttee, the burying of lepers and of women in pits, or their destruction by burning and by drowning,—were all common. There was universal corruption in the courts of law. Brahmanism was triumphant in some parts, and Muhammadanism, in others ; and each appeared to vie with the other in debasing

\* Forbes's Oriental Memoirs.

† Dr. F. Buchanan on Assam in "Eastern Bengal," edited by Montgomery Martin.

‡ The horrors recorded from Rangoon, by Felix Carey, in the old Periodical Accounts of the Scrampore Mission, I will not at present quote.

and oppressing the people. A very slight acquaintance with Native states exhibits many of the same evils now. It is idle to talk of justice in Oude or Cashmere. Might is right in every native state. In some, British influence, more or less, controls the governors; but in all, the only rule of government is the will of men, who, like all half-civilized beings, are capricious, and have vague indefinite ideas of moral rectitude; but who, perhaps at the same time, have strong evil propensities, that render them incapable of governing even themselves.

These remarks are easily illustrated by the statements of recent writers. Take for example, the following extracts from a recent number of the Journal of the Agricultural Society of Bengal. They form part of a paper on the botanical productions of Cashmere by Lieut. Lowther, who, in the course of 1853, spent five months in a journey through that country. He tells how the mountain passes are guarded to prevent the people flying into our territories; nor need this surprize us, for he also says:

“The species (of silk worm) struck me as being unusually large, and the silk of extra fine quality. Certainly no country in the universe has greater natural resources of silk growing—finess of climate, cheapness of labour, abundance of food, and excellent markets at hand (on the Indus in our territories); but none of these, under the present regime of unscrupulous exaction, appear to be of any value to the growers, who are thereby much reduced in number; indeed the ‘Lion’ himself seems to have ‘put a strong paw’ on the whole concern, together with every thing else of any value. \* \* \* \*”

“Were I doomed to choose betwixt the lot of a shawl-weaver, or a caged bird, I would eagerly seize that of the latter; for (putting actual liberty out of the question) the little songster may be envied in the abundance of his food, and the quality of his work; but here in this, the land of abundance, we have an unmixed species of mankind, whose whole life is devoted to the production of luxurious garments, at the cost of time, health, sleep, and freedom; and small is the pittance which he is permitted to devote towards the necessities of nature—to recruit a frame prematurely debilitated by crouching in a dismal den, situated in some foul alley, where the pure light of heaven and the clear air are almost unknown! The shawl wool cannot be grown below a certain elevation. The acute Golab, ever alive to his commercial interests, endeavoured long ago to produce this article nearer home; but nature was not to be bribed; and the golden fleeces refused to grow at any cost. Hence the dearth of a genuine shawl, and hence the reason why the astute speculator adds 40 per cent. *ad valorem* duty on the purchaser. Indeed the article is kept on hand until asked for, and when the price and other preliminaries have been duly settled, the unworked portion (usually the *centre*) is stamped, and the royal sanction granted to its being filled up, and made over to the buyer. Any evasion of this, or of any other of the laws affecting the customs, subjects an offender to the utmost rigour of despotic law, down to the third and fourth generation, though the unoffending kindred might be leagues away at the time of the offence being committed. Weavers, being

low caste Muhammadans, are treated with the usual orthodox severity, and perhaps something more. Lean and emaciated as they always are, it does not exempt them from serving *gratis* as porters and beasts of burden, when the exigencies of the state demand a forced *dour* to the treeless and herbless wastes of Ghilghit. As no commissariat attends to their wants, and as they are supposed to carry all their requisites with them (in addition to the maund or two of army supplies), these miserable creatures drop from exhaustion, or perish. I am afraid to state the immense number who thus met their end on the last great expedition. The main facts are too well known *out* of the country for any suspicion of exaggeration to rest on my statement, which I often heard repeated, and in a variety of places, by a host of witnesses, the widows and orphans of those who suffered!"

Cashmere, however, may be considered an exception to the general rule. It is common to quote the glowing language of Burke, and to mourn over the contrast between the ancient and modern times of India. "The population of this great empire," said he, in the debate on Mr. Fox's India Bill "is not easy to be calculated. When the countries, of which it is composed, came into our possession, they were all eminently peopled and eminently productive, though at that time considerably declined from their ancient prosperity. But since they are come into our hands!"—

So again on the Nabob of Arcot's debts. "There cannot be in the Carnatic and Tanjore fewer than ten thousand of those reservoirs of the larger and middling dimensions, to say nothing of those for domestic services and the use of religious purification. These are not the enterprises of your power, nor in a style of magnificence suited to the taste of your minister. These are the monuments of real kings, who were the fathers of their people; testators to a posterity, which they embraced as their own. These are the grand sepulchres built by ambition; but by the ambition of an insatiable benevolence, which, not contented with reigning in the dispensation of happiness during the contracted term of human life, had strained, with all the reachings and graspings of a vivacious mind, to extend the dominion of their bounty beyond the limits of nature, and to perpetuate themselves through generations of generations, the guardians, the protectors, the nourishers of mankind."

So, in the former speech, as to Bengal in the past and present, "The country sustains almost every year the miseries of a revolution. At present all is uncertainty, misery, and confusion. There is not to be found through these vast regions one landed man, who is a resource for voluntary aid, or an object for particular rapine. Some of them were,

not long since, great princes ; they possessed treasures ; they levied armies. There was a Zemindar in Bengal (I forget his name) that, on the threat of an invasion, supplied the Soubah of these provinces with the loan of a million sterling. The family at this day wants credit for a break-fast at the bazaar."

Admitting, at once, that, in the earlier days of English rule, there were much malversation, much corruption, and much licentiousness ; still the relief to the *people*, which followed the overthrow of the old native courts, and the establishment of a government strong enough to curb the Mahrattas, bent on introducing the principles of British jurisprudence, and narrowly watched by statesmen at home, was incalculably great and important. True it is, that some magnificent public works were erected by the ancient rulers. There was the celebrated Taj at Agra, a monument of taste and prodigality ; and there were other extensive structures erected ;—just as the Babylonish tyrant had his hanging gardens, the king of Egypt his pyramids, and the late Pasha his great canal, while the people groaned in bondage. And true it also is, that there were Sarais to protect travellers, who had no police to protect them ; and tombs to commemorate Mussulman saints and men of wealth ; and roads for troops, and here and there fountains ; and there were, in some districts, tanks dug to fertilize the soil, or to purchase religious merit ; but, if we would know the condition of the *people*, we must look beyond these things, and consider the character of their rulers, the records of their chief social institutions, and the casual lights, which accidental events in their history throw on the temper and the policy of their government. Very weighty indeed, and well worth considering, are Sir H. Elliot's remarks in his preface to his *Index of the Muhammadan Historians of India*. He says :

"In Indian Histories there is little which enables us to penetrate below the glittering surface, and observe the practical operation of a despotic Government and rigorous and sanguinary laws, or the effect upon the great body of the nation of these injurious influences and agencies.

"If, however, we turn our eyes to the present Muhammadan kingdoms of India, and examine the character of the Princes and the condition of the people subject to their sway, we may fairly draw a parallel between ancient and modern times, under circumstances and relations nearly similar. We behold kings, even of our own creation, sunk in sloth and debauchery, and emulating the vices of a Caligula or a Com-

modus. Under such rulers, we cannot wonder that the fountains of justice are corrupted ; that the state-revenues are never collected without violence and outrage ; that villages are burnt, and their inhabitants mutilated, or sold into slavery ; that the officials, so far from affording protection, are themselves the chief robbers and usurpers ; that parasites and eunuchs revel in the spoil of plundered Provinces ; and that the poor find no redress against the oppressor's wrong and proud man's contumely. When we witness these scenes under our own eyes, where the supremacy of the British Government, the benefit of its example, and the dread of its interference, might be expected to operate as a check upon the progress of misrule, can we be surprized that former Princes, when free from such restraints, should have studied even less to preserve the people committed to their charge in wealth, peace, and prosperity ? Had the authors, whom we are compelled to consult, portrayed their Cæsars with the fidelity of Suetonius, instead of the more congenial sycophancy of Paterculus, we should not, as now, have to extort from unwilling witnesses testimony to the truth of these assertions. From them, nevertheless, we can gather, that the common people must have been plunged into the lowest depth of wretchedness and despondency. The few glimpses we have—even among the short extracts in this single volume—of Hindus slain for disputing with Muhammadans, of general prohibitions against processions, worship, and ablutions, and of other intolerant measures ; of idols mutilated, of temples razed, of forcible conversions and marriages ; of proscriptions and confiscations, of murders and massacres, and of the sensuality and drunkenness of the tyrants, who enjoined them—show us that this picture is not overcharged : —and it is much to be regretted that we are left to draw it for ourselves from out the mass of ordinary occurrences, recorded by writers, who seem to sympathize with no virtues, and to abhor no vices.

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“Should any ambitious functionary entertain the desire of emulating the ‘exceeding magnifical’ structures of his Moghul predecessors, it will check his aspirations to learn, that, beyond palaces and porticos, temples and tombs, there is little worthy of emulation. He will find that, if we omit only three names in the long line of Delhi Emperors, the comfort and happiness of the people were never contemplated by them ; and with the exception of a few saráis and bridges—and these only on roads traversed by the imperial camps—he will see nothing in which purely selfish considerations did not prevail. The extreme beauty and elegance



of many of their structures it is not attempted to deny : but personal vanity was the main cause of their erection, and, with the small exception noted above, there is not one, which subserves any purpose of general utility. His romantic sentiments may have been excited by the glowing imagery of Lalla Rookh, and he may have indulged himself with visions of Jchángír's broad high way from one distant capital to the other, shaded throughout the whole length by stately avenues of trees, and accommodated at short distances with saráis and tanks ;—but the scale of that emperor's munificence will probably be reduced in his eyes, when he sees it written, that the same work had already been in great measure accomplished by Sher Sháh, and that the same merit is also ascribed to a still earlier predecessor ; nor will it be an unreasonable reflection—when he finds, except a ruined mile-stone here and there, no vestige extant of this magnificent high way, and this 'delectable alley of trees'—that, after all, *that* can have been no very stupendous work, which the resources of three successive emperors have failed to render a more lasting monument. When he reads of the canals of Fíroz Sháh and Alí Mardán Khan intersecting the country, he will find on further examination that, even if the former was ever open, it was used only for the palace and hunting park of that monarch ; but when he ascertains that no mention is made of it by any of the historians of Timur, who are very minute in their topographical details, and that Baber exclaims in his memoirs, that in *none* of the Hindustani Provinces are there any canals (and both these conquerors must have passed over these canals, had they been flowing in their time,) he may perhaps be disposed to doubt if any thing was proceeded with beyond the mere excavation. With respect to Ali Mardán Khan his merits will be less extolled, when it is learnt that his canals were made, not with any view to benefit the public, but for an ostentatious display of his profusion, in order that the hoards of his ill-gotten wealth might not be appropriated by the monarch, to whom he betrayed his trust. When he reads that, in some of the reigns of these kings, security of person and property was so great, that any traveller might go where he listed, and that a bag of gold might be exposed on the highways, and no one dare touch it, he will learn to exercise a wise scepticism, on ascertaining that in one of the most vigorous reigns, in which internal tranquillity was more than ever secured, a caravan was obliged to remain six weeks at Muttra, before the parties, who accompanied it, thought themselves strong enough to proceed to Delhi ; that the walls of Agra were too weak to save the city from frequent attacks of

marauders; that Canauj was a favourite beat for tiger-shooting, and wild elephants were plentiful at Karra and Calpi; that the depopulation of towns and cities, which many weak controversialists have ascribed to our measures of policy, had already commenced before we entered on possession; and that we found, to use the words of the Prophet 'the country desolate, the cities burnt, when the sons of the stranger came to build up the walls, and their kings to minister.' "

Comparisons of this kind might be greatly multiplied in detail; and the delusion respecting the blessings of native rule and the ruinous character of our own, might be exposed by an overwhelming array of simple but startling truths. It would be easy to show, that behind all the glitter and romance of eastern courts, as depicted by the pen of flattering historians, there was always concealed a fearful aggregate of human suffering, from the Zenana with its ignorant and helpless slaves, to the hamlet in which the whole population trembled under the tyranny of some neighbouring chief or his lawless soldiery. To those, who so far allow a depraved imagination to affect their judgment, that they can receive the foolish poetry of vicious sentimentalists, as an accurate picture of love and happiness in the harem, it is useless to appeal: but stern truth teaches wiser minds that eastern lands, under native rule, ever have been, and are to this day, the scenes of wide-spread misery. Let any impartial traveller say what is the moral atmosphere of native cities like Lucknow, Nagpore, and Hyderabad in the Deccan; or, if anything can be conceived more vile and polluted. And then let him turn to Agra in our own territories, and judge if there be not there law and order, and an effective moral influence over the whole population. And as to individual wealth, which the fervent imagination of Mr. Burke pictured as utterly consumed, we learn from Lord Teignmouth that, when he settled the Dacca Commissionership, (about the time when Mr. Burke was speaking,) he might have made £100,000 by bribes from wealthy natives, to collude with them in under-valuing their estates. And now it may be safely asserted that there are, in British India, some of the richest landholders in the world—men like the Rajah of Burdwan, and the Rajah of Durbungah, who live in princely style. It may be added that the natives of India have invested no less than Sixteen millions sterling in the public funds; that the principal owners of house property in Calcutta are natives; and that some of the wealthiest bankers, that are to be found in any country, are native shroffs, who have banks in various cities of

India, and several of whom are reputed to be worth almost incredible fortunes;—men whose hoondees, circulating to immense amounts, will pass current among millions of people, who would look doubtfully even on notes of the chartered Bank of Bengal.

I need not, however, confine myself to statements of this kind. There lies before me now one of those Selections from the Public Records, which the Government of India has recently wisely published; a document of a class, that in former years was with a foolish jealousy concealed from public view, to the infinite injury of the Government itself. It is the Report on the Punjab, and was published only a few months ago, giving the details of the British administration from the annexation of the country in March, 1849, to March, 1851. It is dated August, 1852, and is signed by Sir H. Lawrence, Mr. J. Lawrence, and Mr. R. Montgomery:—and a more remarkable and brilliant illustration of the contrast between native and British rule is no where to be discovered.

The Punjab, or the country of Five Rivers, is a territory of about 65,000 square miles, with a population of nearly six millions of people; and it may be divided into the Punjab proper, and the Cis, and Trans-Sutledge States. Its famous ruler, Runjeet Singh, died in 1839; and the significant fact, that four of his wives and seven young slaves were burned to death upon his funeral pile, may alone suffice to tell us the real character of the government and the real condition of the country. But there is other evidence. In a valuable work, called the *Adventurer in the Punjab*, attributed to Sir H. Lawrence, we have, under a thin veil of fictitious narrative, a graphic and truthful picture of the state of society under the old Seik ruler; and in some early articles in the *Calcutta Review*, which are attributed to the same author, there is a fearful account of the incidents that followed Runjeet's death. Assassinations, plunder, open rebellion, were the apparent pastime of the lawless chiefs and soldiery, till at length, in 1846, they burst across our frontier, bore down upon our armies, and were with difficulty driven back, defeated, and, it was hoped, subdued. Then the young Maharajah Dhuleep Singh was placed on the throne; and a British Resident and a British Force were stationed at Lahore. But again, in the end of 1848, the Seikh soldiery rose in arms; and again a series of battles was fought, which taxed all the prowess of our troops. The country was then annexed to British India, and the Board of Administration, whose report is before me, was established.

We have here then, the materials for a contrast. No native ruler ex-

celled Runjeet Singh in ability : no native state had such a reputation for prosperity as the Punjab. What then was the real condition of the country, while independent? What has been the course of the British Government? And what are now the condition and prospects of the country? This report affords abundant evidence on each of these questions. The state of things, that had to be dealt with, and the policy of the Board of Administration, are both depicted in a masterly and powerful manner.

Speaking of the old Regime, the Board say :

“ Besides these, however, one subject of course rivetted the attention of the monarch, namely, the gathering of taxes. To this important department all other branches of the civil administration were subordinate appendages. Men of wealth and influence, who had distinguished themselves by their courage and capacity, were deputed to the remote Provinces as farmers of the revenue, and were armed with pretorian and proconsular power. So long as their remittances to the royal treasury were regular, they might exercise plenary authority over life and property. Of these provincial governors the most able and most celebrated was Sawun Mull of Mooltan ; next after him stood Golab Singh, the present sovereign of Cashmere. The best were Dehsa Singh and his son Lena Singh, who ruled Umritsur and the Manjha with a mild sway. The sternest were General Avitabile, who held down Peshawur with an iron hand, and Hurree Singh, whose prowess and cruelties kept Huzara in unwilling submission. The military chiefs, who held feudal demesnes (jagheers) on the condition of sending contingents into the field, had also unlimited authority within their jurisdictions.”

So again :

“ The military commandants, with detachments of the army in the interior, were usually independent of the civil authorities : but this independence was gradually expanded into the power of active interference ; many commandants thus situated committed great excesses ; much licence was permitted to the army, and indeed to all servants of the State. The line of march was often marked by plunder ; and impressment and compulsory labour were dreaded by the peasantry.

“ The pay of Kardars and other secondary officials was uncertain and precarious. It seemed to be tacitly understood that they must live by the perquisites of their appointments. The arrangements of the Exchequer and the auditing of accounts were for many years notoriously defective. It was only towards the close of the Maharaja's reign that financial order

was introduced. Up to that period no office of accounts had been established. For the record of what he gave and took, Runjeet Singh had trusted to his tenacious memory, aided by such primitive devices as the notches of a stick. The rude complication of accounts in the district treasuries facilitated embezzlement. Money was taken from the people in one shape and restored in another, till the items, after balancing and counter-balancing, became so confused, that a dishonest official might cloak any amount of fraud. There can be no doubt that all this laxity encouraged the officers to cheat the State, and over-tax the people. Nobody seemed better aware of this than the Maharaja himself; who, whenever caprice or exigency might dictate, would call upon his old servants to pay fees or 'aids;' and, if they refused to disgorge, would plunder both them and their families.

"Written law there was none; still rude justice was dealt out. Private property in land, the relative rights of landholders and cultivators, the corporate capacities of village communities, were all recognized under the direction of the local authorities; private arbitration was extensively resorted to; and the most difficult questions of real and personal property were adjudicated by these tribunals. The adjustment of affairs, in a commercial emporium like Umritsur, required no further interposition than this. The arbitrators would, according to their respective faiths, consult the Mussulman Shureh or the Hindoo Shasters; the Cazees and Canoongos exercised privately and indirectly those functions, which had descended to them since the imperial times. The former continued to ordain marriage ceremonies, to register last testaments, and attest deeds; the latter to declare recorded facts, and expound local customs. The Maharaja constantly made tours through his dominions. He would listen to complaints during his rides; and he would become angered with any governor, in whose province complaints were numerous. At court also he would receive individual appeals.

"The unwritten penal code contained but two penalties, fine and mutilation. There was scarcely any crime, from larceny up to murder, for which impunity might not be purchased by the payment of a fine. Mutilation was reserved for such offences as adultery and seduction, and also for violent theft and robbery. Imprisonment was almost unknown, and capital punishment rare; it was never ordered by Runjeet Singh, or inflicted by his permission. But in distant and disturbed districts, such as Peshawur and Huzzara, he did not interfere when Avitabile enforced a Draconic code, in which hanging was decreed for every crime from larceny

to murder; or with Hurree Singh, who summarily decapitated criminals, or blew them from the cannon's mouth."

Then comes the picture of the results, and the utmost that can be said for this Government.

"The fiscal system will be noticed more exactly in the section, which treats of revenue; suffice it now to say that Runjeet Singh availed himself of all known sources of taxation. He seems to have overlooked few taxes, which have been levied in any country, civilized or uncivilized. Taxes, direct and indirect, upon land, houses, people, upon manufactures, foreign or domestic, upon commerce, internal or external, upon imports and exports, all found their place in his fiscal regime. Property in land was fully recognized and upheld, and the agriculturists were not unnecessarily oppressed as long as they paid their revenue. The village communities lived on in their full integrity.

"That the resources of the country were not strained by this taxation can hardly be supposed. But in some respects the Government gave back with one hand what it had taken with the other. The employees of the State were most numerous; every Jat village sent recruits for the army, who again remitted their savings to their homes. Many a highly taxed village paid half its revenue from its military earnings. Thus money circulated freely. Again, the presence of vast bodies of consumers created an immense demand for manufactures and commodities. Prices were quoted high; the market was brisk; and thus the commercial interests bore up against their load of taxation. Whatever faults may be found with their commercial regulation, the Seikh Khalsa may well vaunt of having raised up the city of Umritsur. Moreover, it is well known that nations will cheerfully pay enormous taxes, when the Government is popular, and when the public mind is kept excited by martial triumphs. The rule of Runjeet Singh was eminently suited to the genius of the people; and the spirit of the Seikhs mounted high, when they saw province after province added to the dominions of their mystic commonwealth."

But what was the condition of the PEOPLE? The Seikh formed a part only of the population—about 300,000 out of more than five millions. In such a military despotism as theirs, (like that of Napoleon) there may often be much outward shew of animation and prosperity; but every village is the scene of domestic misery; military conscriptions, pampered favourites abusing power, and artificial stimulants to trade followed by reactions of prostration and ruin,—these are the characteristics of such a government; but justice is dependent on caprice, and the very name of

mercy is forgotten. And what inevitably follows? The able usurper, who keeps all the conflicting elements together, dies; and then follows civil war with all its horrors; and the rude machinery, which his powerful will controlled, develops all its inherent weakness and is soon scattered and broken to pieces. Taken at the best, the Punjab government, under Runjeet Singh, was only the successful effect of one master mind, exerting its full force for a time; and producing, in the proud ascendancy of the Seikh soldiery, the appearance of strength, prosperity, and order. But illustrations of the internal state of the country abound, and exhibit a deplorable picture. Let it suffice to quote the following passage from the 2nd volume of the *Calcutta Review*, published in 1841. It is contained in an article on the Seikhs and their country, which is attributed to Sir H. Lawrence.

“The Seikhs originally conquered much in the fashion of the Mahrattas. They did not always at once subdue particular districts; but their cavalry swept the country at harvest; compounded for the crops; came, as opportunity offered; next year, or in after years, repeated the game; and established what they considered a claim for *bakee*, equivalent to the Mahratta *chouth*. Lands so visited became the recognized Shikargah (hunting-ground—considering men as game) of the *misul*, or party, that had originally entered, and interference with it was resented. In time, a part, or the whole, of the hitherto ravaged lands, was formally occupied; the former proprietor (generally a rebellious servant of the Delhi throne, who had taken advantage of the troubles of the times to call himself Raja or Nawab, and withhold his revenue) was ousted, or permitted to retain a portion, large or small according to circumstances. Then arose the Seikh castle and the Seikh towers, opposed to the old ones; and at every crop-cutting a scene of dissension arose, worse in one sense than those already described; because it was now ended by the sword; and the weakest at once went to the wall. So far perhaps it was better; for the matter was quickly determined; and the cultivator, the only party who had any real right, was little molested, further than to carry the loads of both parties, and dispose of the dead.

“Seikhs often ejected Seikhs; and both united to destroy the Muhammadans; though, sometimes, forgetting their faith, even Patans and Seikhs would join in a particular scheme for getting rid of a Syud or a Seikh Ruler, or *vice versâ*. A respectable Syud Chief, not long since, discussing with us the relative merits of Seikhs and Patans, made little difference between them—one were Shaitans, the other, some other sorts of Demons.

“Ten years ago, the eastern portion of the protected states under Mr. Clerk’s management was a jungle, and inhabited by men of the worst classes, Goojurs, Bunjaries, and such like; who did not cultivate at all, but at one time grazed their own cattle, at another plundered their neighbour’s.

“Mr. Clerk endeavoured to get these lands cultivated, but was for a long time baffled; when he had the fortune to hear of Mr. Dawes—of his energy and respect-

ability. They had some conversation; and the result was that Mr. Dawes took certain long leases; the terms he obtained were liberal, and, like a wise man, he gave as liberal terms to others. Contented to look to future profits, already his reward has arrived. Lands that gave only a twentieth, and a tenth, are now yielding to him the average purgunnah rates of a fourth or fifth of the crop. True he has spent money in clearing away jungle and even forest; and he has dug wells, where it was pronounced that wells could never be dug; but it has been less by money than by personal influence and by personal labour that he has achieved all this, and shewn the rude people the advantages to themselves of industry: and, in benefiting them, he has advantaged himself. We learn from Mr. Dawes that, when he first settled at Dadoopoor (his residence,) his kind employer, Col. Colvin, objected to his continued residence in such a place throughout the year, on account of its character for jungle fever; now the whole country is one sheet of cultivation, quite up to the Khadir Doon and the Nann hills, where Mr. Dawes has driven the tiger from, what a few years back, were its haunts.

"We fell in with Mr. Dawes in our rambles through the protected Sikh States; and before we proceed to more general matters, we may not inopportunistly offer a characteristic anecdote or two, acquired in the same trip that gained us Mr. Dawes's acquaintance.—We were riding one morning through a large village, when, as in those parts a European gentleman is a rare sight, we were considered to be a civil official of some sort, and were accordingly accosted by a smart chuprassie, who doing us the favour to salam, we entered into conversation with him. We asked the name of the village, and what he was doing there? He told us that it was the chief village of a small territory, that had lately lapsed to Government by the death of an old Sikh lady; and that he was in charge, on the part of the British Tulseeldar. Seeing our curiosity excited, he told us there was a nice Bagh (Garden) and a Baraduree (Summer-house) with twelve door-ways inside the old fort; but, seeing a very high Tower close by, we said, "Cannot we ascend it, and from the top inspect the country?" The man said there was no ladder; so in we went, and examined the garden, prettily laid out, and tastefully planted, more in the European style than that of a rude Sikh village. The summer-house and rooms in the fort were also all in keeping with the garden; and having heard many praises of the old lady during our inspection, and having seen the specimens of her good taste, we were mounting our horses and departing, with a strong feeling in favour of the deceased, not unmixed with pity that her estate should have gone to the stranger, when our friend the chuprassie cried out, "Oh Sahib! we have got a ladder; you can ascend the Tower." The said ladder happened to be a rope fastened to the doorway, which was not less than forty feet from the ground; however, not being quite as heavy as Col. Davidson, who, carrying eighteen stone, boasted his feats of agility, we managed to ascend; the chuprassie preceding, and two or three villagers following.

"Having entered the doorway, we were crossing a low room to ascend a trap-door to the roof, when, observing an opening in the floor, we called for a bamboo; and, feeling downwards, found that the depth below was not above six feet. Here our bamboo came in contact with some substance, from which an offensive smell arose. Our suspicions being excited, we called for a light, let it down by a rope, and discovered the half decomposed body of a human being, who must there have died



perhaps of famine, perhaps by violence ; and under the order of the old woman then so near her own end. Our horror was great, and all commiseration was changed into execration ; and, charging the chuprassie to make all enquiries as to whose was the corpse, we rode off to our camp, and wrote an account of what we had seen to the Political Agent. •

“Such towers and such cellars are common in the Seikh States. The latter are called Borahs, and are used for the imprisonment of political rivals, generally kinsmen ; sometimes for murderers, and not unfrequently for revenue defaulters.—A trap-door let down over the wretched inmate, the single sentinel may place his charpae, or, if he has none, his rezai (quilt), or other bedding, on it, and go to sleep.

“The Baronial Castles and Towers of England, or the Robber Towers of the Rhine, may give some small idea of the old Seikh, and, we may add, the old Mahratta, system. But they can give little notion of the frequency of forts and towers in the Seikh States, often used as Robbers' dens ; and often built to protect the cultivation from marauding Horse, or even more deliberate attack.”

From these scenes we may turn to the record of the British Government, observe how

“Peace hath her victories,  
No less renowned than war,”

and see how, without bloodshed, without a blow, the country was effectually revolutionized in two years. And let it be observed, that this is no temporary change, which is likely to vanish as speedily as it came. The history of the Punjab, since the publication of this report—now three years old—has been an uninterrupted course of improvement ; for the highest abilities of first rate officers have been applied to the regeneration of the country. Since the annexation, then, the people have been disarmed ; the old Seikh soldiery have been disbanded ; internal peace has been preserved ; needless forts and strongholds have been dismantled ; the frontier has been protected from the incursions of the wild, fanatical and warlike tribes ; military posts, with a connecting military road, have been established ; a large military police has been organized, and a large body of civil detective police ; and many regiments of Seikhs have been enlisted and disciplined, and form now some of the finest corps in the Indian army. The internal order and prosperity of the province have been promoted by the administration of justice in a simple and summary manner ; by the erection of jails, the establishment of prison discipline, the preparation of a simple plan of judicial procedure, the encouragement of native arbitration, the promotion of education, the encouragement of the study of medicine and engineering, the employment of Punjabees in public offices, the advancement of practical science, the development of the natural resources of the country, the estab-

lishment of Postal arrangements, of Sanataria, of Dispensaries, and many such measures as the encouragement of the growth of timber. Up to the date of the Report, 1349 miles of road had been cleared and constructed; 853 miles were under construction; 2487 were traced, and 5272 were surveyed; and bridges, viaducts, wells, and places for travellers had been provided. The old canals had been improved, and a grand work commenced, the Baree Doab Canal, of 247 miles in length, with branches of 84, 61, and 74 miles respectively, the estimated cost of which is £530,000. Altogether, public works of the estimated cost of £900,000 had been sanctioned. Of forty duties levied by Runjeet Singh, twenty-seven had been abolished, and nine reduced; and the people had been relieved, not only by a fairer adjustment of the land tax, but also by a decrease of 25 per cent. The result of all, as to finance, is that, whereas Runjeet Singh raised £1,850,000, and lavished or wasted or hoarded much of it—our revenue at present is £1,340,000, and will rise after 1863 to £1,480,000, leaving already a surplus of £220,000 and a prospective surplus of half a million, after providing for the public works already completed. In the Cis and Trans-Sutlej States, including the beautiful and fertile district of the Jullunder Doab, there has been a similar system. The financial result is a receipt of £671,951, with an expenditure of £354,639; and the latter will soon fall to £280,000, leaving a surplus of £390,000; and these districts, says the report, are the most prosperous, the most easily managed, and the most profitable of the territories under the Board. The condition of the people, under all this amazing political progress, is rapidly and remarkably improving. The Punjab, is in fact, gradually and with steady and certain steps, advancing to the position of the best regulated and most flourishing province of India. And happily it is not without its Christian Missions. The American Missionaries, in the time of Runjeet Singh, visited Lahore, and subsequently settled at Lodianah in the British territories, where they carried on their work, especially in the preparation of the Punjabee scriptures. After the war of 1846, they crossed the river and occupied Lahore and Jullunder. More recently the Church Missionary Society has established missions at Umritsir, the great seat of Seikh supremacy, and at Kangra, and is now invited to Peshawar. Throughout the province, the residents have manifested a cordial and liberal sympathy with these efforts; the conduct of the Board of Administration and of some of the principal commissioners has been honorable to them, no less as statesmen, than as Christians; and all the old fetters of prejudice, sectarianism, and

worldliness have been wonderfully relaxed. The Seikh religion is evidently dying out, as might be expected from its peculiar character, when its ascendancy was destroyed; but the old spirit of manliness and independence still animates the people of the country.

Here then is an incorrupt administration, dealing with a country in which the foundations of all regular and stable government had to be laid, and in which an entire change had to be wrought in the habits and pursuits of the most powerful portion of the people. Instead of a few military favourites, entrusted with absolute authority and power over vast districts, in which they might exercise their caprice, and plunder the inhabitants as much as they pleased, so long as they sent to Head-quarters the expected yearly tribute, we have benevolent men bent on developing the natural riches of the land, extending its commerce, and improving its social and moral condition. Very recently we have seen in the public journals, how their influence in the Punjab has increased, till they have succeeded in pledging the chiefs to check the prevalent system of female infanticide. The Punjab, in fact, is now like another country: and the Christian Missions there, as well as the honorable band of civil and military officials, who administer the affairs of the province, have a field of labour, which is already white unto the harvest. And the Punjab is not alone, but is only first in a race of improvement, whereby the whole aspect of the entire Indian empire will eventually be changed altogether.

It may be frankly admitted, that in some respects the Punjab is an exceptional case; for in none of the conquered territories has the march of improvement been so rapid. But this is easily explained. If the Government found there the elements of social disturbance in great abundance, no less did they find the elements of temporal prosperity. If they have been speedy in establishing a new system of justice, and in attaching the people to their new rulers by the ties of affection and loyalty, they commenced their labours with all the experience gained in earlier conquests, and with a band of public officers already trained to a thorough knowledge of the people of India, and distinguished by tried zeal, ability, and public spirit. If, however, the change has been more tardy, it has not been less complete, in many other parts of India. The district of Jalown is now known by the published reports of its administration, as the scene of a moral revolution; Colonel Dixon's work on Mairwar tells the same tale of that interesting portion of Rajputana; Arracan, once a mere swamp, is now the seat of extensive and increasing trade, with an increasing population; the provinces, which were once the

haunts of the dreaded Pindarrees, are now protected and at peace; Rohilkund, for so many years the scene of wild and fierce contentions, is now a flourishing and quiet country; and the Bheels, once a tribe of predatory marauders, are now comparatively a civilized people. There is an end of civil war; of slavery; of thuggism; of suttees, and of other forms of self-immolation. There is ample liberty of conscience for the Hindu and the Muhammadan; so that, while the Missionary may preach the gospel of peace to both, neither can persecute the other. Liberty has been granted to the press; public offices of high responsibility have been thrown open to the natives; the use of the vernacular tongue has been established in the courts of justice; some noble works of irrigation have been accomplished; transit duties have been abolished on internal commerce; railways have been commenced; electric telegraphs are in action; arrangements have been made for a cheap and uniform postage; and the work of public education has been commenced and carried on, in a spirit altogether unknown to the ancient governments.

But interesting as this subject is, I must proceed to the consideration of others kindred to it. Very much might be added to prove, to those who need the proof, that much has been done for the temporal good of India by the British Government. That very much more remains to be done is readily acknowledged by all. I shall have occasion to speak hereafter, and I shall speak freely, of remaining defects, and of too long delayed reforms, especially and peculiarly in Bengal. And if the whole economy of this country were well understood, many more, probably, would be discovered, both in the regulation and the non-regulation provinces. But, that there is now awakened in the Government of India an earnest spirit of activity and zeal; that the present Governor-General has distinguished himself by the exhibition of qualities both mental and moral, that have surprised even his admirers, and elicited the praise of the few, who are his foes and detractors; and that the prospects of this country are more hopeful and more cheering than at any former period of her eventful history, is apparent to all intelligent observers. God grant that every measure of benevolence and wisdom, contemplated by the government may be crowned with an abundant blessing; and that the native states, all of them (misgoverned as they now are) may soon melt away, to be replaced by the empire of truth and justice!

As to the *spiritual* wants of the people of India and the provision made for them since the establishment of British supremacy, I wish that I could speak with anything like the confidence and satisfaction, which justly

attend the consideration of the effects of British dominion on their temporal condition. But alas, the voice of truth can give very little testimony to the Christian zeal of Great Britain. We may be thankful that India has not been spiritually enslaved by her conquerors, as South America was by the Spaniards and Portuguese; and that the fire and sword of persecution have not been used to expel the old idolatries, in order to replace them by a system, like Popery, which, in its practical effects on the mass of the people of that dark continent, is little better; and we may be thankful that there is toleration here: freedom for the Bible, freedom for the preacher of the Gospel; and that the hatred of the people has not been excited to the cross of Christ by its prostitution to the cause of tyranny and crime. But when we think of the past, there is much, very much, to mourn over. In former days the conduct of the British in India was almost as bad as that of their Portuguese predecessors. "When one considers," exclaimed the holy and apostolic Swartz, "all, high and low, rich and poor, rulers and those who are ruled, one is struck with grief and a variety of passions. What blindness, what insensibility and obstinacy, greediness and rapaciousness! A thousand times I think with myself, Good God must these people *die*—must they all give a strict account of their lives—must they all appear before the tribunal of Jesus, the Mediator and Judge? How little do they mind their end, and the consequence of their lives!" Thirty years after this affecting exclamation, attempts were made by the Government to banish all the Missionaries from India. Dr. Judson and others were actually driven away; and it was not without a severe struggle that the Legislative sanction was secured to their residence and their labours:—and now, forty years after India was by the Charter Act of 1813 thrown open to the gospel, what is the state of things? Is India thronged with messengers of mercy? Are there here as many proclaiming salvation, and inviting the people to the Saviour, as there are spending their lives in laying up treasure for themselves, and for those (they know not who they may be) who come after them? Far, very far from it! All Rajputana with seventeen millions of people has no missionary; Oudh with three millions has none; the Punjab with nearly six millions has only five; Nagpore with four millions and a half has two; the Nizam's territory with ten millions has none; Scinde with a million and half has one; Gwalior with three millions has none; Nepal with two millions has none. Of great cities, let us notice the following:

Midnapore, .....	70,000 people.
Lucknow, .....	200,000 „

Saugor, .....	70,000 people.
Surat, .....	160,000 „
Ahmedabad, .....	100,000 „
Joudpore, .....	60,000 „
Jyepore, .....	200,000 „
Hyderabad in the Dccan, .....	200,000 „

Not one of these cities has a single missionary. Poona and Berhampore, each with a hundred thousand people, have each only two missionaries ; and there are only the same number in Patna, with a population of nearly three hundred thousand souls.

But much uncertainty exists respecting the actual population of these towns. I may have overstated the population of some of them, and understated the population of others. Let us then take the towns, concerning which the new Report on the Census of the Regulation districts of the North Western Provinces, supplies accurate information. The following is a list of them.

Panceput, .....	22,612
Kurnal, .....	20,178
Hissar, .....	10,074
Hansi, .....	14,690
Rohtuck, .....	13,237
Bhuwantee, .....	25,834
Ferozepore in Gorgaon, .....	11,992
Pulwul, .....	12,010
Rewaree, .....	26,844
Munglour, .....	10,322
Juwalapoor, .....	12,162
Deobund, .....	18,638
Kiranuh, ...	15,162
Kandluh, .....	10,130
Thanah Bhoun, .....	11,474
Shamlee, .....	11,816
Hapur, .....	13,894
Sirdhanah, .....	13,760
Sikundurabad, .....	16,555
Khoorjuh, .....	22,147
Shikarpoor, .....	11,065
Jehungeerabad, .....	10,247

Burun (Bolundshuhur), .....	15,005
Utrolce, .....	15,410
Sikundruh Rou, .....	12,873
Hatras, .....	20,504
Coel, .....	55,001
Nugeena, .....	13,462
Chandpoor, .....	12,748
Sherkot, .....	12,084
Bijnore, .....	11,745
Nujeebabad, .....	19,999
Surai Tureen, .....	10,854
Sumbhul Khas, .....	15,579
Chundousee, .....	23,274
Umrohuh Khas, .....	35,284
Moradabad, .....	57,414
Budaon, .....	27,635
Khasgunj, .....	13,860
Soron, .....	10,507
Phileebet, .....	26,760
Barcilly, .....	111,332
Tilhur, .....	11,033
Shahjehanpoor, .....	74,560
Julesur, .....	15,613
Kosec, .....	12,625
Feerozabad, .....	12,674
Futtehpoor Seckree, .....	10,136
Qunoj, .....	21,964
Shekohabad, .....	11,909
Etawuh, .....	23,300
Bithoor, .....	13,580
Kalpee, .....	21,812
Rath, .....	14,901
Koonch, .....	16,007
Banda, .....	41,411
Birdpoor, .....	11,715
Jungul Punouna, .....	15,592
Mou (in Azimghur), .....	14,737
Umloo Mookarukpoor, .....	12,519
Azimghur, .....	13,322

Ramnugur, .....	11,365
Cheet Ferozpoor, .....	12,334
Reteepore, .....	11,055
Ghazeepore, .....	38,573

Not one of these towns has a Missionary. There are moreover in the North Western Provinces, 150 towns, each with a population of upwards of 5,000, but below 10,000; and more than 5,000 towns and villages, with upwards of 1,000 souls, but less than 5,000; and many thousands of others (about 67,000,) with less than 1,000. But there is scarcely a Missionary or Catechist in any one of these places. The great city of Lahore has only two: Furruckabad, with a population of 132,513, and Mirzapore, with 75,012, have only the same number. Meerut, with more than 40,000, Muttra, with more than 65,000, and Cawnpore with 118,000, have only one each; so it is with Salem and Cuddapah in the Madras Presidency. In like manner many important places in various parts of the country, which from special circumstances deserve particular attention, and are spheres of great influence or celebrity, have not a single Missionary. Thus it is with Ajmere, Bhurtpore, Brindabun, Santipore, Purneah, Gwalior, Mooltan and Jhansi.

But it is not only the towns that are thus neglected: it is quite the same with whole districts. Thus in the Bombay Presidency:

	Population.	Missionaries.
Poona, .....	550,313	two.
Ahmednuggur, .....	666,376	seven.
Khandesh, .....	478,457	three.
Dharwar, .....	838,757	six.

In the North Western Provinces the Districts are grouped into Revenue Divisions. I subjoin three, with a note of the spiritual provision made for them.

	Population.	No. of Missionaries.
Paneeput, Hissar, Delhi, Rohtuck, Gorgaon, Saharunpore, Mozufurnugur, Meerut, Bolundshuhur, Allighur,	2,193,934. 4,522,165.	Two. Four.



Bijnore,	}	Population.	No. of Missionaries.
Moradabad,			
Budaon,		5,218,310.	None.
Bareilly,			
Shahjehanpore,			

And in the remaining Districts, with more than eighteen millions of people, there are only forty-five Missionaries; or one for every four hundred thousand souls.

If we turn to the South, the Madras Bible Society writes thus :

“Rajamundry, containing an area of 6,050 square miles, and a population of 887,260, is at present occupied by three Missionaries. Guntoor, containing an area of 4,960 square miles, and a population of 483,831, has four Missionaries. Nellore, with an area of 7,030 square miles, and a population of 421,822, has three Missionaries. Cuddapah, containing an area of 12,970 square miles, and a population of 1,228,516, has one Missionary. These are some of the most destitute of the Telugu districts. There are districts in the Tamil country equally destitute,—*e. g.*, the district of Arcot, North and South, comprising an area of 13,400 square miles, and a population of 1,497,642, with only two Missionaries; the Collectorate of Salem, comprising 8,200 square miles, and a population of 946,181, with only one Missionary; and, not to mention any more, the Collectorate of Coimbatore, comprising 8,280 square miles, and a population of 821,986, and only one Missionary. It is evident that the agency at work must be greatly increased, before the Bible can be circulated and made known to any great extent.”

Of the destitution of the districts of Bengal, I shall have to speak more particularly by and bye.

The general idea of a country, thus scantily supplied with Christian missions, is best illustrated by such statements as the following, from Mr. Arthur's\* interesting book on the Wesleyan Mission in Mysore. Speaking of his station, at the time he was there, (and that was only a few years ago), he says, “measuring from Chagwar on the north to below Cungrell on the south, the length of our circuit was about forty miles: from Tuncar on the east to the most westerly point, the breadth was more than fifteen. It was not possible to bring every place within these limits under regular cultivation; but only the most important towns near to Gubbi and Cungrell. Exclusive of villages, the towns alone of the circuit embraced a population full four times as large as Tahiti, where a whole colony of missionaries laboured for half a generation, patiently

waiting to see fruit, and saw it at last. The population of the circuit was far greater than that of some whole groups in the South Seas, and certainly not less than that of New Zealand. Then these were not isolated from all external influence. The difference between a circuit like this, formed out of the midst of India, and one in Tahiti or Tonga, is, that the one is an island in an ocean of salt water, and the other is an island in an ocean of human beings. In the one case, every impulse given terminates at the beach, whence it is reflected back, to increase the commotion within the narrow compass; in the other, when it has reached the boundary line of your circuit, instead of travelling back to the centre, it goes on and on for a thousand miles, giving a feeble but momentous disturbance to those cumbrous prejudices, which have crushed down, for ages, inquiry and improvement. You cannot in India concentrate your influence under your own eye: it goes far beyond you, and spends much of its strength, where you cannot follow it. This necessarily gives your results slowness; but it gives them width. You are not so likely to convert a town in ten years, but far more likely to convert a hundred thousand towns in a century. At Gubbi, we had no mission station on the east nearer than Bangalore—sixty miles; none on the south nearer than Mysore—ninety miles; none on the north nearer than Bellary—about two hundred miles; and none on the west nearer than Mangalore, the same, or a greater distance; and yet every spot, enclosed within these wide outlines, is just as open to the gospel as a village in Yorkshire or Cornwall. There is not a place where a single Missionary might not go, or, though the foot of a white man, or the name of Jesus, had never reached it before, where he might not proclaim his entire message, not only with safety to his person, but with the certainty of commanding respect for his doctrines. There never was before the Church such a field. To leave it untilled is short-sighted and scandalous neglect. When we turned northward, the thought was appalling: it was like facing an ocean. Between us and the limit of India—the vale of Cashmere—lay about fifteen hundred miles of the finest and best peopled country in the world; but drawing a line direct north from Gubbi, it did not touch a single Missionary post, but at Bellary. Hundreds of miles to the east of this line, a few stations were lying far scattered. To its west were some at Bombay, Poonah, and Guzerat; but, taking the city of Nagpore as a centre, we could sweep a circuit of three hundred miles radius, without touching one post, except a solitary American Missionary at Jaulnah. From Nagpore to Jeypore, another capital, is five hundred miles, in which

whole course is no Missionary; and round this centre again, you can draw the same terrible circuit of six hundred miles diameter, including only the Church Missionary Society at Agra." 13, 775

There has been an improvement, I rejoice to say, since Mr. Arthur wrote; but still there is a famine of the word of God; still hundreds of miles may be traversed without meeting a Missionary; still Central India has no Missionary except at Nagpore, and (now recently) at Jubbulpore; and still "darkness covers the land, and gross darkness the people." Were it not, that, by comparing the present with the past, and looking to particular places, and by observing how, here and there, new Missions have been established, we could see that there really has been a substantial progress, the hearts of those, who long for the extension of Christ's kingdom in this land, would oftentimes sink within them. How little has been done! How little has been attempted! How vast are the districts that remain untouched! And how often are there events, that speak of undisturbed Bráhmaism in some parts of the country, and that tell us that our missions have as yet scarcely passed their infancy! And then, how cold and feeble is the response from home to the most urgent appeals from this country! How few there are that will leave the comforts, prospects, and ease of their family and household, to take up their cross and devote themselves as living sacrifices to the Lord's service here! We appeal for India, and tell of millions perishing for lack of knowledge, and we cannot fix the attention of those whom we address. "Lo here! and Lo there!" is the cry. Every trifling novelty, every unexpected door of entrance and utterance, occupies the mind: and India, with its supreme claims, is treated just as though it might be placed in the same category with New Zealand or Loo Choo, and supported with just as much and no more liberality. Alas that this idle indiscriminate temper should continue so long!

But it is something to rejoice in, as a token for good, that the number of Missionaries to India was trebled between 1830 and 1850. And there are other cheering recent facts. The Propagation Society has established a mission in the important city of Delhi with two promising Missionaries. Very recently the first two Missionaries arrived for India from a Swedish Missionary Society. The establishment of a mission at Jubbulpore by the Church Missionary Society is a new thing. Two more German brethren have lately come from Berlin to re-inforce the Mission in Behar; and they are to be followed by other fruits of the devoted zeal and labours of the venerable Gossner. A friend of missions in the Punjab, who

already has given two several donations of £1000 each for the Church Mission at Umritsur in that country, has offered another £1000 to encourage the formation of a similar mission at Peshawur. The second missionaries at Poona and at Berhampore are recent additions. The Baptist Society has undertaken to endeavour to send out twenty more Missionaries to India. The Irish Presbyterian Mission has now the means of establishing a first rate Missionary Institution in its interesting sphere of labour in the Bombay Presidency. The Church Missionary Society has strengthened very considerably its important Mission at Benares. The Established Church of Scotland has lately sent out two Missionaries to Bombay, and an additional Missionary to Calcutta. The Free Church has lately added three more to its Missionary staff at Madras; and a Medical Missionary has recently come out for Mirzapore. There are yet other hopeful signs. The number of Native Christians and Native Catechists is increasing; there are pressing calls, with liberal offers of support, from European residents in many stations; and a comparison of the present time with ten years back shews a large increase in the Missionary income, both in England and America. Then again, our Universities at home are, I hope, awakening to a sense of the heathens' need, and of their own duty. And the East once again is attracting the thoughts of all earnest men. *Here*, it is seen, may be the world's battle field; here, the Lord is preparing for wonderful works in his vast and gracious providence; and here three-fourths of the human family are beginning "to remember themselves" and to turn to Him—yea to stretch forth their hands unto God.

Wonderful indeed it is, most wonderful, how England should have been placed in a position of such commanding influence in Asia! It has not been by man's design. Much is said, by some, of our insatiable love of conquest, of our constant ambition, of our unjust wars in India: but they, that speak thus, "know not what they say, nor whereof they affirm." The British Government in India has, in fact, been led on irresistibly, step by step; often most reluctantly has it felt itself compelled to enter into war, and to annex the territories of native princes. It would be easy for me to prove this from history, and to shew how almost the whole course of British Government in India has been marked by moderation; but it is unnecessary, as the task has been performed so admirably in Mr. Marshman's pamphlet, entitled "*How wars arise in India*;"\*—and I thankfully avail myself of his authority on the subject:—

\* London, W. H. Allen. 1853.

“Clive, the founder of the British empire in the East, after the capture of Chandernagore in March, 1757, having discovered the intrigues of the Nabob of Moorshedabad, and being fully aware of his rancorous feelings towards those, who had wrested Calcutta from his grasp, and driven him back to his own capital, pronounced the memorable expression, ‘We cannot stop here.’ Within three months after this declaration, he was constrained to make war on the Nabob. The victory of Plassey broke the Mahomedan power in Bengal, and placed the soubahs of Bengal and Behar at our disposal. On his second visit to India, as Governor of Bengal, Clive obtained a grant of these two principalities from the powerless successor of the Great Mogul, and immediately made up his mind to ‘stop there,’ and for ever to limit the British dominions in India to these possessions. His sentiments were conveyed in this remarkable language :—“My resolution was, and my hopes will always be, to confine our assistance, our conquests, and our possessions to Bengal, Behar, and Orissa.”—Orissa, as then understood, comprised only one Bengal district on the extreme south.—‘To go further is, in my opinion, a scheme so extravagantly ambitious and absurd, that no Governor and Council in their senses can ever adopt it, unless the whole scheme of the Company’s interest be first new modelled.” Having firmly and conscientiously adopted this principle, and resolved to avoid all increase of territory, he gave back the province of Oude, which had fallen to us by right of conquest. In these moderate views the Court of Directors most cordially participated, and considered it a sacred duty to limit their views to the possession and government of these provinces. Warren Hastings, who had been trained up in the school of Clive, adopted the same opinion; and, during the twelve years in which he remained at the head of affairs, the province of Benares was the only addition made to our dominions; and this was effected in direct opposition to his wishes, by a resolution of the Supreme Council, under the dictation of Mr. Francis. But he soon found, that in order to protect our settlements and territories in India, and to maintain the position we had attained, it was indispensably necessary to curb the ambition, and prevent the encroachments, of the native powers. He was thus drawn into the vortex of ‘country politics,’ as they were then designated, and obliged to engage in military operations at Poonah, at Gwalior, and in the neighbourhood of Madras. These expeditions added nothing to our dominions; but they taught the princes of India to regard us as the first and most important military power in the country, always ready and able to enforce our superiority. The efforts, which were thus made to maintain a supremacy, which had become necessary not only to our political, but also to our commercial, interests, exhausted the treasury, and created the most violent prejudice against Mr. Hastings. In England he was denounced as an ambitious despot, ‘anxious to rival the fame of Tamerlane and Aurungzebe;’ and it was determined to withdraw from all political associations and military expeditions beyond the limits of Bengal and Behar, and to shut ourselves up within the narrow shell of these provinces. On the 9th of April, 1782, the House of Commons resolved that ‘the orders of the Court of Directors, which have conveyed to their servants abroad a prohibitory condemnation of all schemes of conquest and enlargement of dominion, by prescribing certain rules and boundaries for the operation of their military force, and enjoining a strict adherence to a system of defence upon the principle of the treaty of Allahabad, were founded, no less in wisdom and policy, than in justice

and moderation. In the India Bill of 1784, which expressed the views of Mr. Pitt and Mr. Dundas, the same doctrine was embodied in this emphatic language, 'to pursue schemes of conquest and extension of dominion in India, are measures repugnant to the wish, the honour, and the policy of the nation.' What terms could more clearly exhibit the national determination to resist the expansion of our territories with the whole weight of Parliamentary authority, and to confine our possessions to the two provinces, which we had then held for twenty-seven years? But it was not within the power of Parliament to circumscribe our Indian empire. The native princes permitted us to pursue this pacific policy for six years, at the end of which period Tippoo Sultan, who had inherited from his father 'a powerful empire, and an army of 300,000 men,' as well as his insatiable ambition, attacked our ally, the Rajah of Travancore, whom we were bound by treaty to protect. Lord Cornwallis demanded an explanation, which was haughtily refused; on which he declared war against the Sultan, and defeated him; and, with a view to the future peace of the Deccan, deemed it advisable to reduce his resources by depriving him of half his dominions, which were divided between the Company and their allies. The house of Commons, notwithstanding thirteen resolutions moved by Mr. Francis in condemnation of these transactions, declared by a large majority that the war was founded in policy and justice, and the thanks of both Houses were voted to the Governor-General; but, as if to prevent a misconception of the vote, and its being construed as a relinquishment of the pacific policy enunciated in the resolution of the House eleven years before, the clause of the Act of 1782, against 'extension of dominion in India,' was repeated in the Bill, which renewed the Charter in 1793. Then followed five years more of tranquillity; but Lord Wellesley, on his arrival in India, in 1798, found that Tippoo Sultan had formed an alliance with the French at the time when Buonaparte was in Egypt, and that he had been making the most extensive preparations for assailing us, with the determination, if possible, to drive us from the soil of India. A second Mysore war therefore became inevitable; and it ended in the destruction of the throne and dynasty of Tippoo, and the absorption of his dominions. The hostility of the Mahratta powers against us was again developed; and we were brought successively into collision with Holkar, Scindia, the Rajah of Nagpore, and other chiefs. Victory again attended our standard, new territories were added to the empire, and its dimensions were doubled during the administration of Lord Wellesley. On his return to England, an effort was made to impeach him, in that 'he, actuated by unjustifiable ambition and love of power, had formed schemes of aggrandizement and acquisition of territory in direct opposition to the established policy of the East India Company;' but it was supported only by a feeble minority, and the attempt proved abortive. Parliament appreciated the services of a great statesman, who, in the midst of unexampled difficulties, had preserved, enlarged, and consolidated the empire, and refused to inflict a sentence of condemnation on him. On the other hand, the Court of Directors sighed over the increase of our dominion, and gave vent to their feelings of chagrin in the following strain:—'The territories, we have recently acquired under those treaties, under others of a similar kind, and by conquest, are of so vast and extensive a nature, that we cannot take a view of our situation without being seriously impressed with the wisdom and necessity of that solemn declaration of the Legislature, that 'to pursue

schemes of conquest and extension of dominion in India, are measures repugnant to the wish, the honour, and the policy of the nation.'"

"Among the most energetic assailants of Lord Wellesley's Indian policy was the Earl of Moira, who denounced his proceedings as unjust and indefensible, and deplored the extension of our territories, which had resulted from them. Six years after, he was placed in a position the best adapted for estimating the justice and equity of this censure: he was appointed Governor-General. On his arrival in India, he found that a war with Nepal, owing to the presumptuous demands and the encroachments of that Court, could no longer be avoided. The war ended in a new accession of territory. Scarcely had the sword been sheathed, than he found it necessary to take the field against the Pindarrees, the organized freebooters of India, whose annual ravages, now extended over a thousand miles of territory, had spread dismay and desolation along the line of our frontier from Agra to Ganjam. It was found that they were abetted by all the Mahratta powers, who had, moreover, formed a secret combination to uproot us during a period of profound peace. The Governor-General took the field in person, with an army of 90,000 men, the largest we had ever assembled, extinguished the Pindarrees, broke the Mahratta power beyond the chance of recovery, and made so magnificent an addition to our territories, that he who, as Lord Moria, had reprobated the ambition of Lord Wellesley, as Marquis of Hastings,—to which dignity he had been raised,—announced that the Indus was in future to be regarded as the boundary of our Eastern Empire. He was succeeded by Lord Amherst, the very personification of a mild and pacific policy; but, during his incumbency, the aggressions of the Burmese drew us into a long and expensive war, which terminated in the annexation of new provinces. Then came Lord William Bentinck, whose boast it was to have restored the sword to its scabbard, and placed the army on a peace establishment; but he was obliged, in mercy to an oppressed people, to depose the Rajah of Coorg and absorb that small principality; and even his conduct has not escaped the censure of those, who affirm that deeds of violence and injustice have marked our progress in the East. Lord Auckland, mild and peace-loving almost to a fault, found the intrigues of Russia pushed up to the neighbourhood of the Indus, and he felt the necessity of establishing British influence in the regions beyond that river. The expedition into Afghanistan led to no immediate acquisition of territory, but the calamity in which it terminated laid the foundation of new wars and conquests. Lord Ellenborough went out to India with the most pacific intentions. He publicly announced his determination 'to restore tranquillity to both banks of the Indus, to give peace to Asia, to create a surplus revenue, and to emulate the magnificent benevolence of the Mahomedan emperors in the great works of public utility.' But he soon found that the Government of India could not, consistently with its own safety, appear for one day in an attitude of inferiority, or hope to maintain peace and submission among the numberless princes and people embraced within the vast circuit of the empire, if for one day it gave countenance to a doubt of the absolute superiority of its arms, and of its continued resolution to maintain it. The unexampled disgrace of our arms, and the extinction of an entire army in the passes of Afghanistan, had spread this feeling of doubt to a dangerous extent through India: and, after a short struggle between the pacific promises he had made at the London Tavern and the

exigences of his new position, Lord Ellenborough yielded to necessity, and sent an army of retribution into Affghanistan to restore the prestige of our power. During the twenty-seven months of his administration, the territory of Scinde was absorbed, and the independence of Scindia finally and irretrievably extinguished. Lord Ellenborough's policy was reprobated in England, and more particularly at the India House, and his successor was expected to reverse it. Lord Hardinge, therefore, went out to India with the firmest resolution to avoid war with any prince or potentate, even under the most threatening aspect of circumstances; and he maintained his resolution to the latest moment of safety. An armed force of sixty thousand Sikhs crossed the Sutlej, and burst upon our provinces, to satiate their appetite for plunder with the spoils of our fairest districts. Four great battles were fought before we could drive this host back into the Punjab. The kingdom of Runjeet Singh was dismembered, and two new provinces were added to our empire; and Lord Hardinge returned to England in less than four years, bequeathing to his successor the assurance that it would not be necessary to fire another shot for seven years. But before Lord Dalhousie had been three months in India, the flames of revolt burst forth at Mooltan, and in a few months the whole of the Punjab was up in arms against us, and it became necessary for our own safety to extinguish the Sikh power altogether, and to extend our dominions to Peshawur. With the humiliation of our last and most formidable opponent in India, it appeared, even to the least sanguine, that war had at length ceased, and that the energies of Government might in future be devoted exclusively to the pursuits of peace. In the midst of these agreeable anticipations, Lord Dalhousie was suddenly summoned to Calcutta, to meet a new crisis which had arisen in Burmah. He posted in haste to the metropolis, with the determination to avoid hostilities, and, if they were inevitable, still to avoid annexation. Before the close of the year, however, the province of Pegu had been conquered, and incorporated with our possessions. This rapid review of the growth of our power in India will be sufficient to disprove the assertion, that it has been owing to 'our insatiable love of territorial aggrandizement.' At every stage of our progress, territorial acquisition has been submitted to as the least of two evils. Exposed to the incessant machinations and hostilities of the princes of India, to whom war was more natural than peace, we have found it necessary successively to deprive them of power, as the only chance of avoiding interminable warfare. From the period when Lord Clive declared that no governor in his senses would ever think of extending our conquests and possessions beyond Bengal and Behar, to the time when Lord Dalhousie affirmed that the annexation of any portion of Burmah would be a calamity second only to that of war, there is no instance in which a war can justly and fairly be traced to motives of ambition. That great dominion has been thrust upon us. The same event has happened to all our Indian rulers; and even the most timid and pacific have found themselves, on assuming the responsibilities of government, forced into hostilities by the irresistible current of circumstances. We have been involuntarily led, step by step, to the pinnacle of empire, impelled by influences beyond our control, pursuing a policy we always disapproved of, and fulfilling a destiny against which we were perpetually struggling."



Well does Mr. Marshman say that all this is not "blind destiny," but the work of the providence of God; and for my part I hesitate not to say, that it is my hope, and more than that, it is my prayer, that the whole of India may speedily fall under the benignant rule of Great Britain, and that the vile native courts, and the parasites and tyrants who beset them, may be reduced to the level of humble subjects of a just and Christian government. Soon may the whole land enjoy the blessing of equal justice, and the elevating influence of rulers, who know and love "The Truth!"

But I am sensible that a prayer like this, is, in fact, a prayer for the increase of responsibilities, that already are well-nigh overwhelming. No thoughtful person can consider what our empire in India already is, without feeling that the weight of obligation, which it entails, is immense and awful. We hear much of the great European states;—but a glance at their statistics is enough to show the vastly greater magnitude, and wealth, and population, of our Indian possessions. Here for instance is a table of some of them:

	Square miles.	Population.	Revenue.	Debt.	Army.
Austria,.....	257,760	37,583,755	£9,500,000	£131,000,000	400,000
Bavaria,.....	29,000	4,520,000	2,900,000	11,416,000	70,311
Belgium, .....	12,569	4,359,090	4,692,000	24,750,000	90,000
France,.....	204,000	35,781,628	58,032,000	229,253,000	370,177
Holland, .....	13,890	3,267,638	5,956,000	102,460,000	50,000
Great Britain and Ireland,.....	122,823	27,619,866	52,468,000	765,126,582	150,016
Portugal, .....	34,500	3,412,500	2,400,000	21,000,000	28,000
Prussia,.....	106,302	16,112,948	13,500,000	25,000,000	225,550
Naples, .....	41,521	8,681,289	4,479,000	16,800,000	48,882
Russia, .....	2,041,809	60,362,315	24,000,000	62,000,000	700,000
Spain, .....	176,480	14,216,219	11,668,000	114,366,000	160,000
Sweden & Norway,	284,530	4,762,474	3,050,000	300,000	48,687
Turkey,.....	183,140	12,000,000	6,722,000		138,680

Compare with these, the following statistics of this country:

British India, ....	1,309,200	170,000,000	29,000,000	48,000,000	289,529
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Here Russia alone exceeds our Indian possessions in magnitude; and of her vast area, much, very much, it is well known, is nothing better than a snowy wilderness, while her population falls far below ours. The only countries that have a superior revenue are France and Great Britain; but the revenue of France is barely twice that of our Indian Government, while her debt is six times as great, and her army probably costs fully twice as much. Great Britain has a gross revenue of

fifty-two millions, while India has only twenty-nine ; but then her funded debt alone is seven hundred and sixty-five millions, while ours altogether is not fifty ; and her army and navy are greatly more expensive than ours. Russia, again, has a revenue of twenty-four millions ; but her debt is far greater than ours, her army more than twice as large, and her fortresses and navy are also vastly expensive. Other comparisons readily suggest themselves. Spain has an area equal to one of our Presidencies ; but her revenue is much less than half the revenue of India, her population less than one-tenth, and her debt more than double. The population of Austria and her revenue are not equal to the population and revenue of Bengal ; while her debt is nearly three times as great as the debt of the Supreme Government of India, and the heavy drain for her army leaves her with a bankrupt exchequer every year.

Our position, then, in India, is already one of wonderful power and importance. It is not for present lack of territory, population, or revenue, that any Englishman need desire further annexation. But when the contrast between the influence of a Christian and a Heathen Government is considered ; when the contiguity of native states, and the knowledge of the woes and wretchedness of their people, force us to reflect on the unspeakable blessings to millions, that would follow the extension of the British rule, it is not ambition, but benevolence, that dictates the desire for the whole country. And I believe that the effete and corrupt native Governments will soon fall to pieces, or rush madly on their overthrow, or terminate by the end of their dynasties in childless Rajahs ; I believe that, if the Government of India be bold and faithful, and will follow where the providence of God will lead, one State after another will be delivered to its stewardship, and, when that is honestly discharged, others will follow ; and contemporaneously, the light of truth and knowledge will illuminate the mind of the people, till no other Government than ours will be found to be suited to their wants and their desires. This time is coming ; it may be approaching far more rapidly than we think ; and every step of its progress will be an advance also of a higher kingdom than Great Britain's—even His, "whose right it is to reign."

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## Chapter II.

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I proceed to consider, in detail, the case of Bengal as a field of Missions—not that I wish to claim for Bengal any exclusive attention; or that I wish the facts I have already stated to be overlooked, and Bengal magnified into all India. I have endeavoured to speak of India at large, in order that we may be the better prepared for the consideration of one of the parts; and, the more important and urgent the claims of Bengal may be proved to be, I hope that the truth will be remembered, that these are only a portion of the claims of India—a specimen, in fact, of India's demands on the sympathy and devotion of the Church of Christ. Every district in Bengal, of which I shall write, has its counterparts in other Presidencies; every neglected city in Bengal is but a type of a class of cities elsewhere. For, great as the size of this whole Presidency may be, and lamentable as its destitution will appear, its case has only to be multiplied, to represent the case of all British India in the magnitude of her deplorable spiritual famine. Nay more, the case of Bengal does only *imperfectly* represent the case of some parts of India. The country described by Mr. Arthur, north of his station in Mysore, through all Hyderabad, Nagpore, Bhopal, Bundelkünd, Gwalior, Rajputana, Bhawalpore, and Mooltan, has even now (more than ten years, I believe, since Mr. Arthur was compelled to return to England) only two Mission stations, with an aggregate of three Missionaries, for a multitude of many millions of people, including some of the finest races in the land. I claim not therefore for Bengal, either any exclusive attention, or any exaggerated and mistaken sympathy. Let the case of Bengal speak for itself, and then be well weighed as that of part only of an immense empire, the rest of which has been, and is, at least equally neglected.

But I feel great difficulty and hesitation at the outset of my task. Were I considering the case of the North Western Provinces, I should have far more facilities. Of several of the districts there, valuable and compendious statements have been published. Azimghur has been described by the

late lamented Mr. Thomason; Banda by Mr. Edgworth (now the commissioner of Mooltan), in the Journal of the Asiatic Society of Bengal; Cawnpore by Mr. Montgomery, now one of the Board of Administration for the Punjab; Gorgaon by Mr. S. Fraser; and Futtehpore by Mr. Kinloch. There are also valuable reports on the Tea Districts in the Himalayas by Mr. Fortune, and on Almorah by Mr. Batten; and there is Colonel Dixon's work on Mairwara. There are also most interesting papers on the canals and irrigation of the North Western Provinces. In that Presidency there has been a census taken of the population; and there is a revenue settlement, and a system of vernacular education, that afford valuable data to the statist. And I must add that there is also an *esprit de corps* in the public officers, that renders it comparatively an easy thing to obtain information concerning their respective districts and operations. But in Bengal there are scarcely any trustworthy materials. The revenue survey has not extended beyond the three districts of Cuttack, Malda, the Twenty-four Pergunnahs, and the Province of Behar; the country has scarcely ever been visited, in its remote, or even in most of its districts, by the governors, who have had authority over its teeming population: and respecting almost every subject of interest there is uncertainty, or perhaps contradictory information. I repeat then that it is with much hesitation that I proceed with my undertaking.

The Presidency of Fort William in Bengal is by far the largest in India. Taking from the other Presidencies the native states, which, geographically, and in some cases politically, are connected with them, not one remains so large as this. I speak not of the entire Presidency as it formerly existed, but of the Presidency of Bengal, as distinguished from the North Western Provinces, which, under the ordinary designation of the Agra Presidency, has, since 1834, been governed by a Lieutenant-Governor. The progress of those Provinces under their rulers, and specially under the last of them, the late Mr. Thomason, has been remarkable: and I doubt not that his successor, the present able Lieutenant-Governor, Mr. Colvin, will illustrate the period of his Government by advancing their prosperity to the utmost that human energy can accomplish.

The Presidency of Bengal, of which I speak, comprises the Province of Bengal proper, the Province of Behar, the Province of Orissa, the Tenasserim Provinces and Pegu, and the district in the South Western Agency, as its principal parts. Of these, by far the most important in

respect of population, trade and influence is Bengal. The whole Presidency is divided into districts as follows :

	Estimated Population.
Arracan, .....	343,339
Assam, .....	1,500,000
Backergunge, or Burisaul, .....	787,765
Balasore, .....	600,000
Bancocrah, .....	557,725
Bhagulpore, .....	844,309
Behar, .....	807,924
Beerbhoom, .....	1,580,665
Bogorah, .....	321,000
Burdwan, .....	1,673,460
Cachar, .....	85,552
Chittagong, .....	949,000
Chumparum, .....	861,447
Cuttack, .....	553,073
Dacca, .....	542,540
Darjeeling, .....	50,000
Dināgepore, .....	2,298,200
Furreedpore, .....	556,949
Hooghly, .....	1,508,843
Jessore, .....	893,038
Khasia, Jyntea, and Garrow Hills, .....	300,000
Malda, .....	311,895
Midnapore, .....	1,360,000
Moorshedabad, .....	969,447
Monghyr, .....	866,520
Mymensing, .....	1,634,183
Nuddea (or Kishnaghur,) .....	836,900
Patna, .....	845,790
Pegu, .....	1,600,000
Pooree, .....	500,963
Pubna, .....	862,083
Purneah, .....	1,961,532
Rajshye, .....	800,000
Rungpore, .....	1,214,275
Sarun, .....	640,884
Shahabad, .....	1,602,274

	Estimated Population.
South Western Agency,.....	4,000,000
Sylhet, .....	1,083,720
Tenasserim,.....	191,476
Tipperah, .....	1,371,260
Tirhoot, .....	1,633,045
Tributary Mehals in Orissa, .....	1,500,000
Twenty-four Pergunnahs :	
Twenty-four Pergunnahs (proper) .....	461,377
Howrah, .....	418,358
Baraset, .....	485,827
Calcutta, .....	400,000
<hr/>	
Total,.....	45,166,638

This estimate is as correct as I can at present make it ; but it probably falls considerably below the truth. The estimate of the population in Purneah and Dinagepore is far below Dr. F. Buchanan's calculation, in his valuable reports of 1807. That of the South Western Agency is stated, on the authority of Major Hannyngton, whose notes on the district will be found in a future page ; but others have estimated the population at six millions. The ordinary estimate for Rajshahye is 1,724,166 ; but the Magistrate lately reported only 564,000 in 134,060 habitations : this latter estimate however, I have reason to believe as much below, as the former was above, the truth ; and I have therefore stated the number at 800,000. A census recently taken, during the survey of the Twenty-Four Pergunnahs and Baraset, gave the results mentioned above, namely, 461,377, and 485,827 ; whereas the former estimates were only 236,883 and 180,139, respectively. The average in the Twenty-Four Pergunnahs is 459 to the square mile ; but this is not a fair test for the country at large ; for, although a part is thinly populated (near the Sunderbunds,) other parts constitute the suburbs of Calcutta. Baraset, however, is a fair specimen ; and there the average was found to be 391 to the square mile. The Bengal Indigo Company lately made a census in the 919 villages on their estates in Kishnaghur and Jessore, and found an aggregate of 342,161 souls, or 488 to the square mile. In Burdwan and Hooghly, where there are many towns, and large markets, and villages, this is probably below the average. In other districts, probably 300 persons is the nearest estimate that can be fixed on. This would give a much larger

population to Purneah, Rungpore, Mymensing, and other districts, than is allowed in the foregoing table. But there is very great uncertainty in all the unsurveyed districts, and no great certainty in those which have been surveyed; for it is an extremely difficult thing to take a correct census in such a country as this. In Calcutta, I have taken 400,000 as the number of residents; but the daily inhabitants (of whom many flock in from the suburbs) swell the number far beyond this. The Tributary Mehals in Orissa are stated to contain a population of 1,500,000. This is less than the estimate of Dr. Sutton in his work on that province, which I shall afterwards have occasion to quote: but I am not sure that even this number is not above the truth; for, though very extensive, they are thinly peopled. The population of Assam I estimate at a million and a half; although the official reports give a smaller number; but the residents there appear to think the larger estimate to be the more correct. On the whole, amidst so much uncertainty, I can only say that I believe that the population of Bengal ranges from 45 to 50 millions.

The magnitude of the country may be understood from considering the following brief table of the distances between its various extremities:

From Calcutta to Debroghur in Assam	740 miles,	to the North East.
————— to Darjeeling	343,	due North.
————— to Kanchinjinga, the highest mountain in the world,		
(i. e. 28,177 feet above the level of the sea.)	390 miles,	due North, or
forty-seven miles beyond Darjeeling.		
From Calcutta to Mozufferpore in Tirhoot	392,	North West.
————— to Sirjoogah, .....	420,	West.
————— to Jugganath, .....	297,	South West.
————— to Rangoon, ... ..	897,	} South East, and S. S. East.
————— to Maulmein, .....	1057,	
————— to the extreme South of		
Tenasserim, .....	1500,	

These are post road distances, and, adding some of them together, the result will be

From Debroghur to Sirjoogah viâ Calcutta,.....	1160 miles.
————— to Jugganath,... ..	1037 „
————— to South Point of Tenasserim,.....	1740 „
From Sirjoogah to South Point of Tenasserim,....	1920 „
From Mozufferpore to Maulmein, .....	1449 „
But, taking direct distances, as the crow flies, we have from Debroghur	

to Sirjoogah, 808 miles; from Debrogghur to Jugganath, 700 miles; from Darjeeling to the South Point of Tenasserim, 1430 miles; from Debrogghur to the same point 1300 miles, and from Sirjoogah 1519; and from Mozufferpore to Maulmein, the distance is 1029 miles—all in the Presidency of Bengal.

The Revenue of the Presidency of Bengal is raised in part from the Land Tax, which is, as follows, according to the latest accounts. Some of the names do not correspond with those in the former list of districts; for the Revenue districts are in some instances distinguished from the judicial divisions of the country. The "Divisions" are stated as they stood prior to a recent alteration, which will be mentioned hereafter.

	Districts.	Annual Revenue.			£ Sterling.
		Rs.	A.	P.	
Jessore Revenue Division.	Bancoorah,.....	433,158	" 4	" 3	or 43,315
	Burdwan,.....	3,094,370	" 13	" 5	or 309,437
	Calcutta,.....	24,063	" 6	" 2	or 2,406
	Hooghly,.....	1,233,622	" 14	" 6	or 123,362
	Jessore,.....	1,183,891	" 9	" 7	or 118,389
	Nuddea or Kishnaghur,.....	1,214,917	" 1	" 4	or 121,491
	24 Pergunnahs,..	1,688,451	" 14	" 4	or 168,845
Rajshahye Revenue Division.	Beerbhoom, ....	763,819	" 15	" 11	or 76,381
	Bograh,.....	398,338	" 8	" 7	or 39,833
	Moorshedabad,..	1,297,476	" 9	" 11	or 129,747
	Pubnah, ..	355,340	" 7	" 9	or 35,534
	Rajshahye,.....	1,052,712	" 4	" 3	or 105,271
	Rungpore,.....	1,110,880	" 0	" 1	or 111,088
Dacca Revenue Division.	Backergunge,....	1,069,718	" 8	" 10	or 106,971
	Cachar,.....	59,014	" 0	" 8	or 5,901
	Dacca,.....	475,623	" 15	" 7	or 47,562
	Furreedpore,....	41,427	" 13	" 9	or 4,142
	Mymensing, ....	839,462	" 8	" 10	or 83,946
Patna Revenue Division.	Sylhet,.....	427,655	" 8	" 8	or 42,765
	Behar,.....	1,545,823	" 6	" 7	or 154,582
	Patna,.....	1,211,310	" 10	" 4	or 121,131
	Sarun,.....	1,801,389	" 11	" 4	or 180,138
	Shahabad,.....	1,409,708	" 0	" 4	or 140,970
Bhagulpore Revenue Division.	Bhagulpore, ....	621,920	" 3	" 3	or 62,192
	Darjeeling,.....	27,025	" 11	" 4	or 2,702
	Dinagepore, ....	1,768,836	" 14	" 10	or 176,883
	Malda,.....	270,253	" 0	" 10	or 27,025
	Monghyr,.....	772,485	" 4	" 8	or 77,248
	Purneah,.....	1,315,844	" 10	" 2	or 131,584
	Tirhoot,.....	1,667,269	" 0	" 0	or 166,726



	Districts.	Annual Revenue.			£ Sterling.
		Rs.	A.	P.	
Cut- tack Revenue Division.	Balasore, .....	401,041	3	2	or 40,104
	Cuttack, .....	829,858	13	11	or 82,985
	Khoordah, .....	475,450	0	1	or 47,545
	Midnapore, ....	2,014,211	10	8	or 201,421
Chit- tagong Revenue Division.	Bullooah or Noa- colly, .....	662,777	0	1	or 66,277
	Chittagong, ....	767,591	5	4	or 76,759
	Tipperah, .....	977,890	4	8	or 97,789
Assam.	Durrung, .....	152,795	6	9	or 15,279
	Goalparah, . . .	81,725	5	10	or 8,172
	Kamroop, .....	295,993	3	9	or 29,599
	Luckimpore, ....	46,910	15	7	or 4,691
	Nowgong, .....	131,291	8	0	or 13,129
	Seebasgur, .....	119,032	6	4	or 11,903
South Western Agency.	Hazareebaugh, ..	53,986	0	9	or 5,398
	Lohurdugga, ....	45,935	15	4	or 45,935
	Manbhoom, ....	90,016	9	4	or 9,001
	Singbhoom, ....	4,266	10	0	or 426
	Sumbulpore, ....	68,938	11	8	or 6,893
Arracan.	Aeng, .....	21,674	0	0	or 2,167
	Arracan, .....	605,627	9	0	or 60,562
	Ramree, .....	153,289	9	7	or 15,329
	Sandoway, .....	60,138	15	0	or 6,013
Tenas- serim.	Amherst, .....	257,923	0	11	or 25,792
	Mergui, .....	17,843	2	10	or 1,784
	Tavoy, .....	84,975	8	3	or 8,497
	Total, .....	37,596,998	1	7	or £3,759,699

I may here remark that, as to the settled, or regulation, districts (all, in fact, with the exception of Cachar, down to Tipperah in the foregoing list), it has often been stated by experienced and intelligent persons, that the nearest estimate, that can be formed of the population, is to calculate one person for every rupee of land revenue. This would give a total population of 37,596,998 persons in the whole Presidency, independently of the new province of Pegu; but the rule is certainly deceptive.

The rest of the Revenue is raised chiefly from the Customs, the Salt and Stamp taxes, and the Opium Monopoly. The Financial Committee, appointed by Lord Ellenborough, reported, as follows, of the gross receipts and charges of 1841;—this statement, however, does not include Assam, Arracan, Tenasserim, and Cachar;—

	Receipts. Rupees.	Charges. Rupees.
Judicial Department, .....	478,046	5,285,300
Land Revenue, .....	41,056,039	5,181,813
Stamps, .....	2,351,112	138,285
Salt Department, .....	19,329,224	5,423,376
Opium Department, .....	13,826,480	5,787,689
Mint, .....	604,021	548,662
Customs, .....	5,189,324	676,631
Marine, .....	813,828	2,386,882
	<hr/>	<hr/>
	Rupees, 83,648,074	25,428,638

In other words, the receipts were £8,364,807, and the charges £2,542,638, leaving a surplus, applicable to the general Government of India, of upwards of Five millions eight hundred thousand pounds. This statement was carefully prepared, and probably exhibits very accurately the aggregate of such receipts and charges only as peculiarly belong to the Bengal Presidency. The accounts of the East India Company, as published annually by Parliament, exhibit, under the heading of the Bengal Presidency, a variety of items on both sides, which cannot be said to belong strictly to Bengal. Thus the connection of the Straits' Settlements (Prince of Wales' Island, Singapore and Malacca) with Bengal is little more than nominal; yet the revenue of those three districts is classed under the head of this Presidency. So the subsidy (£80,000,) from Nagpore, prior to its recent annexation, and the payments by the Nizam for his "Contingent" force, which is officered by the British Government, as well as the payments from the Rajpoot and other states, are credited to it; while on the other hand certain national charges under treaties, and the war charges, are charged to it, together with the Military charges of the North Western Provinces. The aggregates, presented by these returns, therefore, will not afford satisfactory information as to the revenue of this Presidency. Nor will the particular items of any of the accounts agree with those of the Finance Committee; for they appear to be calculated not for 1841, but for the financial year 1841-42, and are apparently made up on a different system.

But the Parliamentary accounts afford valuable evidence as to the progress of the Presidency. The first year, in which the receipts and ordinary disbursements of the North Western Provinces (the Agra Presidency) were severed from those of Bengal, was 1834-35. Commencing, then

from the following year, and stating the results, not in rupees, but in pounds sterling, at two shillings to the rupee, we have the following results as to the principal items of account.

	1835-36	1844-45	1850-51
Land Revenue, . . . . .	£2,979,619	£3,500,200	£3,569,408
Sale of Salt, . . . . .	1,635,662	1,886,283	1,088,840
Sale of Opium, . . . . .	1,689,601	2,469,646	3,090,553
Customs, . . . . .	311,286	641,688	1,095,540
Stamps, . . . . .	189,559	233,833	308,459
Judicial fees and fines, . . . . .	36,283	76,687	75,372

The reduction in receipts from Salt arises partly from a reduced duty, and partly from the increased importations, the receipts of which fall into the Customs.

The total revenue of the Presidency for 1850-51, including the revenue of the Straits' Settlements, and the subsidies which I have mentioned, is stated at £10,083,275; deducting those items, it was about £9,800,000. But calculating, as strictly as the Finance Committee appear to have done, those receipts only, which specially arise from Bengal, the amount probably may be reduced to about £9,500,000. The charges proper to Bengal, on this large revenue, including of course the cost of the production of the Salt and Opium, amount to more than £3,000,000, leaving a surplus of about £500,000 more than there was in 1841; that is, of £6,300,000 a year, applicable to the General Government of India.

The abolition of the Salt Tax, of which so much has been said in England, is doubtless desirable, if it be practicable; but not, if it is to be replaced by an excise, which, in the hands of native officers, would be a means of extensive oppression. The Land Tax, which ordinarily is regarded as one of the principal grievances of the country, is in itself light; and, with people of a different character, the Revenue settlement of Lord Cornwallis (under which it was fixed) might realize the large expectations of its authors. The stamps on judicial proceedings are not justifiable in principle, and often are hindrances to the poor seeking justice: but they are more excusable among a litigious people, than at first sight is supposed. The Opium monopoly has been strongly stigmatized at home, as a participation in a traffic, which is second only to the slave trade in iniquity; and if the "rebels" in China succeed, and then put down opium smuggling with a strong hand, it may soon fail the Government as a resource. As it is, the monopoly operates in India as an effective check on the use of the drug by the people. Should the demand from China cease, the prohibition of private cultivation in India

must be still maintained, and revenue must be raised by taxation, to meet the consequent deficiency. Would that this necessity had arrived already, and that the Government of this country were relieved from all connection with the fearful Chinese traffic!

Then, as to the trade of Bengal—the fertility of its soil, its great and numerous rivers, the cheapness of its labour, and the industry and skill of its people, render it one of the chief seats of commerce in the world. It is not easy to ascertain all the facts, or to make a satisfactory estimate of its inland trade; but the following particulars of its outward, or foreign, commerce are taken from official records, and exhibit a most remarkable progress.

*Statement shewing the Trade to and from the port of Calcutta, and the Customs Duty realized thereon.*

Years.	Imports Value.	Exports Value.	Total Value.	Amount Duty.	Remarks.
1813-14 Sicca Rs.	2,26,66,683	4,64,51,069	6,91,17,752	11,15,802	
1814-15 .....	2,71,26,426	4,74,99,503	7,46,25,929	11,50,040	
1815-16 .....	3,61,79,341	5,64,10,835	9,25,90,176	11,61,371	
1816-17 .....	6,21,08,442	6,13,53,351	12,34,61,793	17,23,384	
1817-18 .....	6,30,51,236	6,54,17,908	12,84,69,144	19,73,815	
1818-19 .....	8,20,78,005	6,18,95,367	14,39,73,372	21,42,634	
1819-20 .....	5,86,06,647	6,09,78,810	11,95,85,457	13,66,182	
1820-21 .....	4,65,16,498	5,80,32,611	10,45,49,109	15,18,177	
1821-22 .....	4,80,53,036	6,59,49,518	11,40,02,554	16,30,044	
1822-23 .....	4,41,55,917	6,70,03,446	11,11,59,363	17,72,945	
1823-24 .....	3,93,67,657	6,27,98,331	10,21,65,988	14,13,264	
1824-25 .....	4,07,98,187	5,61,08,031	9,69,06,218	17,52,506	
1825-26 .....	3,65,56,734	5,67,78,626	9,33,35,360	12,54,938	
1826-27 .....	3,43,60,832	5,23,41,351	8,67,02,183	11,58,784	
1827-28 .....	4,21,99,176	6,40,08,091	10,62,07,267	14,28,427	
1828-29 .....	3,70,95,106	5,20,45,152	8,91,40,258	14,78,833	
1829-30 .....	3,46,86,134	5,66,86,885	9,13,73,019	12,30,146	
1830-31 .....	3,33,86,653	5,41,77,168	8,75,63,821	12,13,214	
1831-32 .....	2,80,08,155	5,81,81,726	8,61,89,881	9,24,829	
1832-33 .....	2,50,93,018	5,66,94,772	8,17,87,790	8,76,463	
1833-34 .....	2,56,94,451	5,55,20,340	8,12,14,791	8,93,785	
1834-35 .....	2,94,94,310	4,59,09,024	7,44,03,334	9,45,610	
1835-36 .....	3,15,58,986	5,98,94,311	9,14,53,297	19,58,536	
1836-37 Co.'s Rs.	4,04,29,076	7,40,10,361	11,44,39,437	35,38,111	
1837-38 .....	4,17,15,647	7,55,44,884	11,72,60,531	32,52,570	
1838-39 .....	4,40,00,003	7,33,76,910	11,73,76,913	30,10,122	
1839-40 .....	5,63,92,327	7,38,24,198	13,92,16,525	40,68,391	
1840-41 .....	6,39,28,258	8,80,98,716	15,20,26,974	49,55,156	
1841-42 .....	6,16,80,927	8,76,27,657	14,93,08,584	51,23,785	
1842-43 .....	6,27,33,083	7,92,35,020	14,19,68,103	54,32,407	
1843-44 .....	6,92,93,869	10,60,16,836	17,53,10,705	61,58,922	
1844-45 .....	8,48,79,616	10,52,73,076	19,01,52,692	65,72,315	
1845-46 .....	6,96,63,480	10,60,12,695	17,56,76,175	84,78,156	
1846-47 .....	7,23,05,113	9,89,48,497	17,12,53,610	79,00,988	
1847-48 .....	6,18,65,655	9,34,32,008	15,52,97,663	76,08,266	
1848-49 .....	6,92,21,096	10,20,14,580	16,59,35,676	74,43,359	
1849-50 .....	7,36,90,129	11,15,05,664	18,51,95,793	88,02,617	
1850-51 .....	7,93,59,675	10,81,80,582	18,75,40,257	1,03,83,651	
1851-52 .....	10,22,60,070	11,11,17,705	21,33,77,775	1,16,96,849	
1852-53 .....	9,39,42,836	12,11,46,866	21,50,89,702	95,58,076	

This table does not include the return of the ports in the Bay of Bengal—Chittagong, Akyab, Maulmein, &c., the imports and exports of which taken all together probably exceed a million sterling. And it does not at all agree with the table given in to the House of Commons by Mr. Aylwin on his examination. His table exhibits a progress as striking, but it is not so complete, or so accurate, as the foregoing.

The sicca rupee was worth about six per cent. more than the present Company's rupee now current. The result, then, is, that in 1813-14, the aggregate value of the imports was about £2,400,000 and of its exports about £4,900,000. The effect of the opening of the India trade was felt in 1815-16. The imports rose to more than £3,800,000 and the exports to nearly £6,000,000 and continued at this pitch (the imports indeed in 1818-19 rising to upwards of eight millions and a half) till 1820-21. A reaction then followed. It is well known that the "great houses," which then enjoyed nearly a monopoly of the Bengal trade, entered into the trade after 1814, on an enormous scale, and suffered severely, and probably then laid the foundation of that wide spread ruin which followed on their subsequent failure (about the year 1832) for an aggregate sum of no less than Fifteen millions sterling. But, in the course of years, the commerce of the Presidency rose again; and, taking recent years from 1840-41, we find that the imports have never fallen below six millions, (or in the last four years below seven millions), and that, in 1851-52 they exceeded ten millions; while the exports in the same period have never fallen below seven millions, have generally exceeded ten millions, and appear now permanently to have reached even a higher sum. The aggregate of exports and imports in 1813-14 was £7,300,000; the aggregate in 1849-50 was upwards of £18,400,000; in 1850-51 upwards of £18,700,000; in 1851-52 upwards of £21,300,000, and in 1852-53 rather more: and to this must be added the trade of the other ports in the Bay, which have been added to our territory since 1813, amounting to a million more, making therefore nearly twenty-two millions and a half—an increase of three-fold on the trade of the first year we have mentioned. Yet this is only the commencement of an expansion, which the resources of the country appear likely to carry forward rapidly to a vastly greater degree.

Bengal may be said to have been conquered at the battle of Plassey in June, 1757. Many wars there have been since then in other parts of India—many hard fought, and some doubtful, battles; but the Pro-

vince of Bengal was virtually gained by that one victory; and Behar, Orissa, and Assam naturally fell, ere long, into the hands of the conquerors. The questions then, that Christians have to consider, are, what is the condition of this Presidency now, after nearly a hundred years of British Government? and what have British Christians done for its evangelization? A more interesting and a more important enquiry could scarcely be suggested to the mind.

The condition of the Province of Bengal, prior to the battle of Plassey, will be best understood from the remembrance of the simple but most significant facts, that, twelve years before, it was ravaged by an invasion of the Mahrattas; and that, at the time of the battle, its ruler was Seeraj-ood-Dowlah, a youth of the vilest character, who in a very few years earned the reputation of one of the worst men of the age. Before he ascended the throne, he had assassinated some of his grand-father's most faithful servants; and, when he gained the reins of power, his course was stained by blood-thirsty cruelty and insatiable rapacity, almost beyond precedent even in this land of avarice, cruelty, and oppression. His court was a scene of infamy. No female virtue, no domestic happiness, no private wealth, was safe. It was to relieve themselves of his intolerable tyranny, that Meer Jaffier, Omichund, and the other conspirators, invited Clive and the English to march to Moorshedabad. The people at large were mentally enslaved by the Brahmans, or compelled to become Muhammadans by their rulers; their debased ignorance was the fruitful parent of errors and vices innumerable; the female sex was kept in degradation and slavery; and the division of man from man, as oppressor and oppressed, and as separated by castes, that were maintained with rigid severity, made the whole land one vast abode of misery and darkness. Poets may cast over such a scene the gloss of romance, and fanciful theorists may celebrate the blessings of oriental despotisms; but if tyranny, superstition, ignorance, foreign invasions, civil wars, and wicked rulers, could make Bengal wretched, these causes certainly were, and had long been, at work to produce that result:—and they did produce it.

It avails little to point to the comparatively vigorous administration of Ali Verdi Khan. He delegated his authority to others in large portions of the country, and these people amassed treasure by extortion. He lived to see his court polluted by assassinations; and, vigorous and able as he is alleged to have been, his was the period in which Bengal suffered most from Mahratta invasions. But

what idea is suggested by that fact? A Mahratta invasion was another word for massacre and desolation. Villages were burnt by these "worst of the heathen," "skilful to destroy." Children were tossed on the points of spears into the fire, the poor driven away and murdered, the country plundered far and wide, and the whole power of savage ruthless cruelty exerted to crush every opposing foe. The people of Bengal still retain a traditionary remembrance of the history of the barbarians, who ravaged and depopulated their land; and the blood of myriads attested the frightful malignity of their triumphs. Bengal knew no peace, no justice, no safety, till the English conquest; and, were the English Government removed to-morrow, it would soon again be the helpless prey of invaders without pity or remorse.

It will, however, be well to postpone the consideration of the general condition of Bengal in former years, and at the present period, until some description of the country has been given in detail. By means of correspondence with many friends in various parts of the Presidency, and by an examination of all the books and documents within my reach, from which I might hope to gain information, I have collected a variety of statements, which I hope will be found interesting. To several friends I am indebted for a sincere desire to afford me every assistance, and for much valuable aid. I do not at all pretend to have exhausted the subject: much rather I would wish to be considered only one of those, who have commenced its investigation. Twenty years hence, I trust, that Bengal will be known as it should be; its material wealth developed, and its spiritual wants supplied. The task, which I have undertaken, will then be one both of ease and pleasure.

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### Chapter III.

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COMMENCING with Pegu and the other British Possessions in Burmah, I may state, that the Provinces conquered from the Burmese Empire, in the former and recent wars, were Arracan, Tenasserim, and Pegu. The whole population of the Burmese Empire, prior to these losses, was estimated by some as high as sixteen millions, and by others as low as three millions; but the most probable calculation seems to have been six millions. When peace was made in 1828, Arracan and Tenasserim only were annexed to the British territory; and, Pegu being given up, though conquered, the Peguans or Talicns, who had manifested great sympathy with the English, became the objects of fearful revenge, so that their numbers are now so greatly reduced that it is believed that there are no more than 30,000 remaining. What their former numbers were, cannot be ascertained; but they were once a powerful and numerous nation. Arracan and Tenasserim, at the time of their annexation, were thinly peopled, and exported little of their produce. The population now is 343,339 in Arracan, and 191,476 in Tenasserim; in the former is the flourishing town of Akyab, with 11,500 inhabitants, and an export of about £175,000 of rice annually, which is constantly increasing; in the latter is Maulmein, with 40,000 people, a large timber and ship-building trade, and all the signs of a prosperous and flourishing community. Other towns also are rapidly improving, and the wealth of the country is increasing. No less than £600,000 in specie have been imported into Akyab within the last six years; and all of it has remained in use there. The recently annexed province of Pegu contains, it is said, about 1,600,000 people. Through it runs the river Irrawaddy, one of the finest in the world; and there are several important towns, particularly Rangoon, Prome, and Bassein. The people of these provinces are principally Burmese and Karens. The latter chiefly inhabit the upper parts of the country, and have long been oppressed by the former. Their total number in the whole Burmese Empire is, probably, two millions; but they are divided into many tribes, of whom



the most numerous of all (being equal, it is said, in number to all the rest put together) are the Sgaus.

The Mission in Burmah is one of so much interest and such great and increasing importance, that the history of its origin deserves special attention. A recent number of the *Oriental Baptist* contains one of a very valuable series of articles, by the Rev. C. B. Lewis of Calcutta, on the earlier Missionary labours in India: and from this, as affording by far the most clear and authentic narrative yet published, I quote as follows:

"The Serampore Missionaries did not unwisely neglect favourable openings in Bengal, when they resolved to send two of their brethren to Rangoon. Fond as they were of the idea of evangelizing the nations around them, they appear to have been convinced that, for some years at least, all their energies ought to be directed to the establishment of the truth in Bengal and Hindustan; and they formed a definite plan for planting a number of stations all over the country. Their attempts to carry this plan into execution were, however, obstructed by the British authorities. Those who made journeys for the purpose of preaching and distributing Christian tracts, and of discovering places suitable for occupation as missionary stations, were sometimes warned by the magistrates of districts, through which they were travelling, that, if they proceeded, they would be liable to be apprehended and sent on board ship, and were ordered to go back to Serampore without delay. Other difficulties soon arose. On the 23rd of August, 1806, Messrs. Chater and Robinson landed in Calcutta, and when, as was customary, they reported their arrival to the magistrates at the police office, objection was made to their proceeding to Serampore. Hoping to conciliate the magistrates by explaining the designs of the mission, Carey called at their office the next day, when he was told by one of them, Mr. Blaquiere, that they had a message to him from Sir George Barlow, the Governor General, to this effect,—‘That as Government did not interfere with the prejudices of the natives, it was his request\* that Mr. Carey and his colleagues would not.’ The magistrates further explained this message to contain an injunction to the missionaries, that ‘They were not to preach to the natives, nor suffer the native converts to preach; they were not to distribute religious tracts, nor suffer the people to distribute them; they were not to send forth converted natives, nor to take any step, by conversation or otherwise, for persuading the natives to embrace Christianity.’ The Rev. David Brown, who very kindly interested himself on behalf of the distressed missionaries, endeavoured to obtain from the magistrate some modification of the rigour of these injunctions; and he succeeded so far as to obtain the consent of that gentleman, on behalf of the Government, to the continuance of the mission at

\* In a letter to Mr. Ward, dated December 10th, 1807, Andrew Fuller says of Mr. Cunningham, who, as may be remembered, had profited much by the early labours of Thomas, Carey, and Fountain, at Dinagore,—“I sent him an account of your interruption, and he answered it, and gave it as his opinion that the *request* of the Governor-General was founded on the supposition that the salary of Mr. Carey under Government was sufficient to secure his compliance. Mr. Cunningham added, ‘*He did not know the man.*’”

Serampore, to the distribution of the Scriptures, to the preaching of the missionaries in their hired house at Calcutta, and to such labours as the native Christians might choose to carry on by themselves. The two newly arrived missionaries were taken under the protection of the Danish Government, as their brethren had been before; and at length the British authorities very reluctantly ceased to demand that they should be deported.

"The Serampore missionaries were greatly perplexed by these circumstances. The hostility of the Government to the diffusion of Christianity in Bengal, heightened at this time by the calamitous mutiny at Vellore, was now too evident, to permit them to hope that they would be allowed to extend themselves, as they wished, in its dominions. The brethren, who had arrived, could not advantageously be employed at Serampore itself; and it was felt that measures must be taken to secure other fields, in which, set free from the restraints imposed upon them by the authority of their professedly Christian countrymen, they might devote themselves to the great work their divine Master had committed to them. The Burman empire appeared to them to be well suited to become the seat of a mission; and they resolved to try what they could do to introduce the Gospel there. They thought that as 'the east side of that empire borders upon China, Cochin China, and Tonquin,' they might, if they could establish a Burman mission, ultimately find an opportunity of extending their labours into those countries also. This was a strong inducement, because Mr. Marshman and some of the junior members of the mission family were prosecuting the study of the Chinese language, and a translation of the Scriptures into it had already been commenced at Serampore.

"The brethren chosen for this undertaking were Messrs. Mardon and Chater, who appear to have consented to it readily, though they well understood the difficulty of the undertaking. Both were regarded as likely to obtain such a knowledge of the Burmese language as to be able to translate the Bible into it; and this was a prominent object of the mission. Several months elapsed before a vessel could be found to convey the two missionaries to Burmah; but on the 24th of January, 1807, they set sail, after receiving from their brethren many wise and affectionate counsels. As they knew not what reception they would meet with at Rangoon, they left their wives with the mission family at Serampore, until, having made suitable arrangements at the new station, they should be able to return and conduct them thither.

"Having arrived safely at Rangoon, they were received very kindly both by the Burmese officers and the foreigners residing there, to some of whom they had letters of introduction. As the result of their enquiries they concluded that there was a very encouraging opening for a mission to Burmah. The government was spoken of by every one they consulted, as exceedingly tolerant in religious matters, and as by no means likely to interfere with attempts to convert its subjects to the Christian faith; the climate was extolled as one of the best in the world; and the dearth of provisions was the greatest disadvantage spoken of. They found a Roman Catholic mission established at Rangoon, the priests in connection with which treated them with great civility, and appeared to be well-meaning men, but neither very zealous nor very successful. Having completed their enquiries, Mardon and Chater prepared to return to Bengal; and a free passage was kindly given them by a very

respectable firm of ship-builders. Having left Rangoon about the middle of April, they rejoined their companions at Serampore on the 23d of the next month. Their report was received with thanksgiving ; and it was unanimously resolved that, as soon as the rainy season was passed, they, with their families, should take the first opportunity of returning to their work.

“ At the beginning of July a consultation respecting the new mission was held, when Mr. Mardon informed his brethren that he was compelled to decline engaging in it. Having suffered much from ill health and deep dejection of spirits, he felt himself unequal to the responsibilities of the undertaking. The missionaries appear to have been somewhat surprised by Mr. Mardon’s determination ; but they saw that the reasons on which it was based were good, and agreed to make the wants of the new mission a matter of special prayer for fifteen days, resolving that if, in that time, any one of their number volunteered to accompany Mr. Chater to Burmah, they would regard it as the will of God that he should go. At the appointed time Mr. Felix Carey offered himself for the service ; and, although his familiarity with the Bengali language and his proficiency in the Sanscrit rendered it extremely desirable that he should remain in Bengal, the brethren acquiesced, viewing his proposal as having been brought about in answer to prayer, and seeing in him a peculiar fitness for the work, owing to the strong attachment existing between himself and Mr. Chater, and to his knowledge of medicine and surgery, which promised to be of essential service in Burmah.

“ At length an opportunity of conveyance to Rangoon presented itself, and the brethren Chater and Carey took a passage for themselves and their families. They formed themselves into a church before their departure, and Mr. Chater was chosen as the pastor. On the 20th of November a solemn parting charge was delivered to them by Dr. Carey from 1 Timothy iv. 16 ; and, a few days afterwards, they were commended to God in a meeting for prayer held at Calcutta. On the 29th, having received from their brethren very full and affectionate written instructions, they embarked, and, after waiting a few days at Kedgerie for the embargo to be taken off their vessel, set sail and arrived at Rangoon. They had solicited a passage in a brig, which sailed a short time before, and the captain had offered to take them ; but the arrangement came to nothing ; and the missionaries recognized in this a providential interposition on their behalf, when, upon their arrival in Rangoon, they learned that this brig had been captured by one of the French privateers then cruising in the Bay of Bengal.

“ As before, they met with a very hospitable reception from the residents at Rangoon. All that could be done by private individuals and government officials to promote their comfort was done cheerfully, and there was much reason to hope that the mission would prosper. Mr. Felix Carey immediately introduced the benefits of vaccination among the people ; and the Burmese governor, having his attention thus drawn to him and his colleague, gave them most encouraging promises of protection and assistance. On the first Sabbath after their arrival, they commenced holding an English service, and invited all the Europeans in the city to attend ; but very few were found willing to join them. The number of European inhabitants was small ; and it was soon seen that there was not one among them, who

knew, or cared to know, anything about real religion. The brethren at Serampore had instructed the missionaries to preach in Hindustani; but though some of the natives at Rangoon were able to use that language, they intermixed so many words of Burman origin with it, that it was not possible to communicate with them by means of it. Thus the brethren found that they could not preach the gospel until they had acquired the Burmese. They found no small difficulty in obtaining a man to instruct them in the language, and their progress in it was, for a few months, very unsatisfactory to themselves.

"In April, not quite four months after their arrival, they were obliged to send their families to Bengal, which they reached about the middle of May. Both their wives, but especially Mrs. Carey, had suffered much from ill health since leaving Serampore; and a temporary removal from Rangoon was considered unavoidable. A still more serious hindrance to the mission occurred about two months later, when Mr. Felix Carey, whose mind was disquieted by the recent death of his mother and the illness of his wife, resolved to visit Serampore, and left his colleague in uncertainty whether he would return to Rangoon. Notwithstanding all these discouragements Mr. Chater continued to study the Burmese language most diligently, and, having at length obtained a competent teacher, his progress was encouraging. He now began to translate, and in August had produced a tract made up of extracts from Scripture. This, his first attempt at translation, he submitted to Mr. Babasheen, an aged Armenian in the service of the Burman government, who was remarkable for his knowledge of the vernacular language. This gentleman pointed out some mistakes in the idiom, and promised to revise it, comparing the translation with the passages as rendered in the Armenian Bible: a promise, which his numerous official engagements appear to have prevented him from fulfilling. Mr. Chater also conducted an English school, which both assisted him in acquiring Burman, by making it necessary for him to talk much with children who understood only that language, and produced a small sum monthly in aid of the Mission. At the same time he took measures to obtain permanent Missionary premises. A suitable piece of ground at a place called Tatpein, about a mile and a half distant from the river, and on the other side of the city, having been granted by the governor, Mr. Chater commenced the erection of a Mission house, and collected, from merchants and other residents at Rangoon, nearly Rs. 1000 (£100) towards the expenses. The ground was spacious, and afforded room for a garden and burial-place. It was surrounded by *kyoungs*, or Buddhist schools; and it was hoped that free intercourse with the *púngís*, or priests, would result in good.

"In December Mr. Chater was cheered by the arrival of his wife and children in company with Mr. Felix Carey, who was now quite reconciled to the idea of remaining at Rangoon, and who applied himself with assiduity to the study of the Burmese language. Mr. Carey's attention was also given to the Magadha or Páli language, which, from its similarity to the Sanscrit, he found he could easily acquire, and which promised to be of important service to a Missionary in Burmah. His wife, whom he left behind him in Bengal, was removed by death in little more than a fortnight after he had returned to Rangoon.

"In July, 1809, the Mission house having been completed, the two brethren

removed into it. The cost of its erection seems to have been about Rs. 5000. A few months after they had taken up their abode in it, the whole city was burnt down, and many families were thus reduced to complete destitution. The Missionaries escaped the conflagration, having erected their house outside the city, and blessed God that they had been led to adopt a plan, which probably saved their station from ruin.

"Mr. Chater, who had begun to preach, or rather to catechise, in Burman, in the early part of 1809, soon had several natives under religious instruction. Towards the end of the year, however, those of greatest promise among his hearers were obliged to join the army, on occasion of a war with Siam. At the beginning of 1810, he was encouraged to hope that the gospel had made some impression upon the mind of an intelligent young *púngi* from Ava; but these hopes also were soon dissipated by the evident apathy of the priest. In April, Mr. Chater sent to Serampore a collection of extracts from Scripture translated into Burman, smaller than that he had previously prepared. He acknowledges, in the letter which accompanied it, the valuable services of a Catholic priest, who had revised, or rather re-written, the tract for him, after collating the extracts with the Latin Vulgate. The Serampore Missionaries had cast a fount of Burman types in the year 1809, and Mr. Chater requested that five hundred copies of this tract might be printed.

"Mr. Felix Carey had meanwhile availed himself of the friendship of a new viceroy of Rangoon to travel to various parts of Pegu and to Martaban, in his suite. He thus enjoyed remarkable advantages for exploring the country, and gained an influence over the mind of the viceroy, which he hoped to be able to exercise for the advantage of the Mission. As a medical man he was of great service to numbers of Burmans, and was famed for his skill and success.

"It is interesting to observe that in a letter, written in February, 1810, these pioneers of Christian Missions in Burmah were recommending that efforts should be made to disseminate the gospel in parts of the empire, where it has in later years been eminently successful. Thus, when requesting that other missionaries might be sent to their assistance, they commended Tavoy, Pegu, and Martaban to the attention of their brethren, and spoke of the many thousands of Karens inhabiting the skirts of all the hills, as people to whom the glad tidings should be sent.

"In March, 1810, Messrs. Brain and Pritchett of the London Missionary Society, arrived in Rangoon and took up their abode in the Baptist Mission House. It was their intention to found a Missionary station in some eligible part of Burmah, at a distance from Rangoon; but these plans were frustrated by the death of Mr. Brain. Towards the end of June, this good man was attacked by dysentery, which, notwithstanding all the kind care and medical attentions of Mr. Felix Carey, terminated fatally on the 2nd of July, and Mr. Pritchett was left in uncertainty as to what steps he ought to take. As the Burmese were at war with Siam, and were otherwise in a very unquiet state, he did not think it prudent to remove to any other city in the empire; and, having been apprized of the death of Mr. DesGranges, he resolved to remove to Vizagapatam, and fill the vacancy thus created in the Mission there.

"In September, Mr. Chater was compelled to visit Bengal. The state of his wife's

health had long been very discouraging, and on two occasions he had himself been brought to the gates of death. On reaching Calcutta he furnished the brethren at Serampore with a statement, from which we extract the following summary of the results of the Rangoon Mission, up to the date of his departure.

“Owing to the troubles in the country, we have not had so much to do in the work of instructing the natives, as we expected by this time we should have had. But, on the whole, the prosperity of the Mission is an object we have much ground to look forward to with hope and expectation. Our knowledge of the language is now very considerable; and, by the help of a learned man we have recently met with, we hope not only to be able in a little time to speak and write it, but to acquaint ourselves with its grammar. I have prepared for printing a large, as well as a small, pamphlet of Scripture extracts. The latter is not my translation; and, in the former, I have done little more than select, revise, arrange, &c. I have, however, translated nine chapters of Matthew. In June and July, I had two severe fits of illness, by which I was laid by as much as three months; which, with other family afflictions, hindered me as much time as it would have required to have gone through the whole of Matthew. The last Sabbath I preached in Burman at Rangoon, a goodly company came to hear. I suppose the number was increased on account of my being so shortly to leave them. This, I hope, is a specimen of what we shall shortly have the pleasure to see constantly; and that we shall not only see them attend, but be made instrumental “to open their eyes, and turn them from darkness to light.” Oh, to behold but one Burman laying hold of Christ by faith! What a felicity! We are respected by the inhabitants of every description, beyond all that we could expect. The Lord has given us much favour in the sight of the people; which, on many accounts, is of much advantage to us. The present viceroy or governor of Rangoon is more friendly with us than the former was, and has shewn us much kindness. He has made brother Carey several presents, for attending on some of his relations. .... These things I hope are tokens for good; tokens that we shall soon see greater things than these, that we may believe; and that, trusting in the Lord, we may be led to persevere with never-ceasing activity and diligence in our important work.’

“During Mr. Chater’s stay in Bengal, he superintended the printing of the two pamphlets mentioned above. One of them contained 20 pages of extracts from the New Testament, and the other 136 pages of selections from the Old and New Testaments. At the same time he was diligent in preaching to English congregations in Calcutta, and was made the instrument of the conversion of some who heard him. The disturbed state of the Burman empire at this time, together with the very feeble health of Mrs. Chater, made him unwilling to remove his family back to Rangoon; and he was inclined permanently to locate them in Calcutta, where Mrs. Chater was urged by many influential friends to establish a ladies’ boarding school, while he, residing at Rangoon as much as was needful to prepare the translation of the Scriptures, should visit Calcutta at distant intervals to superintend the printing of what he had translated. But this plan was discountenanced by the senior Missionaries at Serampore, and the school was not commenced. Mr. Chater was nevertheless obliged to leave his wife in Calcutta; and in May, 1811, he departed

alone to Rangoon by way of Penang. Whilst staying at this island, he had frequent intercourse with the inhabitants of a small Burman village there, and his pamphlets were gladly received and read by them.

"After reaching Rangoon, Mr. Chater fully resolved upon relinquishing the Burman Mission. It was, in the opinion of all those competent to form a judgment upon her case, impossible for Mrs. Chater to reside at Rangoon in health, and the disturbances in Burmah were then so alarming as to render it unsafe for an English family to continue there. He therefore finally left Rangoon, a few weeks after his return thither, and on the 23rd of October arrived once more at Calcutta. He carried with him a Burman translation of Matthew, which had been completed during his short stay. After much deliberation it was determined that he should commence a Mission in Ceylon; and, on the 16th of April, 1812, he safely reached Colombo, where he was greatly honored of God during nearly seventeen years of indefatigable Missionary labour; and where his memory is now revered by many Singhalese Christians.

"The subsequent history of this mission may be very briefly narrated. After his colleague's departure, Mr. Felix Carey continued to prosecute the study of Pali and Burman with much success, and made considerable progress in the compilation of a Burman grammar and dictionary, as well as in the translation of the Gospels. In March, 1812, a misunderstanding between the British and Burman governments took place, and Mr. Carey, being suspected of acting as a spy for the English, was obliged to take refuge with his family on board the H. C. Ship *Amboyna*. After remaining there fifty-six days, he returned to the mission-house with improved prospects of usefulness. The brethren at Serampore endeavoured to find a suitable colleague for him; and, after some delay, Mr. Norman Kerr, a member of the church in Calcutta, was chosen for this service. As soon as tranquillity appeared to be restored at Rangoon, Mr. Carey resolved on visiting Bengal that he might superintend the casting of a new fount of Burman types—those cast in 1809 having been destroyed in the fire of March the 11th—and that he might carry through the press his Burman grammar, and one or two of the Gospels. His family—for he had married a second time in March, 1811—were left behind him at Rangoon.

"Having carried part of the Gospel of Matthew and of his Burman grammar through the press, Mr. Carey left the latter to be completed under the superintendence of his father, and, taking with him Mr. Kerr, returned to Rangoon at the close of 1812. Upon his arrival he found that a general feeling of insecurity prevailed there, and that nearly all the European inhabitants were leaving the place. The viceroy, however, assured Mr. Carey that the members of the mission should be perfectly safe; and they resolved to remain. Mr. Carey informed the brethren at Serampore that the improved Burman types were generally admired, as was also the translation of Matthew; and he began to arrange for the establishment of a printing press at Rangoon, that the translation of the Scriptures might be printed under his own inspection there as fast as it was made ready. In order to secure the property from confiscation, he represented to the viceroy—who entertained a very friendly feeling towards him—the great advantages to be derived from the press, and readily obtained from him an order for the conveyance of all the requisite apparatus from

Serampore free of cost. In addition to the Burman translation, in which he had advanced to the beginning of John, Mr. Carey now projected translations of the Scriptures into Pálí, Siamese, Khassia, and Talaing, and hoped to be the instrument of accomplishing them all at Rangoon. To preaching he seems to have given very little attention.

"But in May, 1813, whilst forming these too extensive plans, Mr. Carey received a summons from the court at Ava to proceed thither without delay; and, hoping that his journey would turn out for the welfare of the mission, he obeyed it with alacrity, and left Rangoon, in July, in uncertainty as to whether he should again reside there. At the same time Mr. Kerr resolved to return to Bengal; and thus Rangoon would have been left without a missionary, but for a remarkable train of providential events, which have since resulted in extensive blessing to the inhabitants of the Burman empire."

Mr. F. Carey being thus engaged in a Mission in Burmah, Mr. and Mrs. Judson and Mr. Rice arrived, as the first fruits offered by the United States of America to the foreign Missionary field. As they soon after joined the Baptists, their connection was severed with the Society which had sent them out; and, as the Government of India would not allow them, or any more Missionaries, at that time, to settle in India, the Judsons seem, after various trials, to have been led, in the good providence of God, to Burmah, where the Serampore Missionaries rendered them much assistance. There they commenced their labours in 1813; and their future history is one of the brightest pages in modern Missionary annals. At an early stage of his career, Dr. Judson hoped that he might live to preside over a Burman Church of thirty or forty members; but he lived to see the truth received and believed by hundreds of Burmese, and by thousands of the Karens. He lived to complete a standard translation of the Bible into the Burmese tongue; and to see around him one of the most effective Missions in the world. There are now employed in it twenty-six American Missionaries, located at Akyab, and Sandaway in Arracan; at Maulmein, Tavoy, and Mergui in Tenasserim; and at Rangoon, Bassein, Prome, Shwua-gyeen, and Towngoo in Pegu—with twelve Burmese, and one hundred and twenty Karen, native preachers; with the protection of the British Government in these provinces, and its influence in the other portions of the Empire when they travel; with about two thousand adult native converts: with advantages, such as we can scarcely conceive in Bengal—no caste, no hereditary or influential priesthood, no female seclusion, but a bold frank natural character;—with the experience and remembrance of much divine favour in revivals of religion; and with the whole Bible translated, not only into Burmese, but also into the dialects



of Karen. And added to these special encouragements are the warm and growing sympathy and liberality of the supporters of the Mission in America; the "perfervidum ingenium" of the American character animating the Mission itself; and the whole national sympathies, at least of the Karens, enlisted warmly on the side of the Mission.

It would be a pleasing duty to enter at length into the history of that movement among the Karen people, which forms the main distinguishing feature in the record of this most interesting Mission; but so much information is conveyed in a popular and attractive form, in a very simple but valuable publication of the Religious Tract Society, that it is needless to enlarge on the subject. I allude to the "Karen Apostle," or "The biography of Ko-Tha-Byee, the first Karen convert," a man raised up by God, as an eminent and illustrious evangelist, and one of the most useful and laborious preachers of modern times.

The feelings of the American Baptist Union, in the contemplation of the field now open to them for labour among this people, are thus stated in their Report of 1853 :—

"The Karen missions have been marked, from their very beginning, with most signal proofs of the divine blessing. Planted among an aboriginal race, numerously dispersed over the Burman Empire and the surrounding regions—a race of simple ideas and habits, wedded to no far descended system of idolatry, and left free, by their civil inferiority, from the trammels of national pride, and attachment to national superstitions—these missions have yielded a harvest richer and more ample than any other heathen field, to which our labours have been directed. Over this bright history, even the past year of disease and war has brought no abiding shadow. In some sections the pestilence has raged with unwonted violence, sweeping the converts into the grave, or scattering them far and wide, in quest of spots unvisited by the destroyer. In others, lying within the track of hostilities, the Christians have endured great sufferings from the cowardly vindictiveness of their Burman oppressors. But, with the exception of a few local and partial interruptions, the progress of the missions has been unchecked; and the work of gathering and binding the sheaves has gone on, as though no thunder were in the sky, and no tempest ravaged the earth. Amidst the din of arms the tidings of the gospel have swelled out loud and clear; and the churches, walking in the fear of God, have continued to multiply, in spite of the confusion of battle, and the wasting of death. The storm is now passing away; and, in the sunlight that follows close on its footsteps, we see new openings and promises of success, cheering as our hearts could wish, and larger than our strength can grasp. Vast provinces, the chief seat and home of the Karen tribes, have been rescued from the clutches of a despotism as cruel as it is feeble, and transferred to the mild and healthful sway of a Christian government—a change, that has at once given rest to the persecuted, and free scope for the spread of the gospel.

"Your committee cannot but feel that the remarkable prosperity which has hitherto attended these missions, and the late wonderful unfoldings of God's providence in relation to them, are eminently fitted, not only to excite thankfulness for the past, but to furnish instruction for the future. While they summon us, most clearly and impressively, to go forward, do they not, at the same time, point out, with no doubtful beckonings, the precise course which we should pursue ?

"The door is now open to carry the gospel to every scattered fragment of the Karen family. To the dwellers on the mountain, and by the sea, we have equal access. They are emphatically a people prepared for the Lord, ready, in all their varying clans and separate abodes, to welcome the messengers of salvation. In a few years, if we faithfully employ the right means, their evangelization will be completed ; and they will stand up a Christian nation, in the very heart of the Pagan East, shedding over all its dark territories the light of their teachings, and the moral power of their example. But the main instruments for effecting this momentous result must be drawn from themselves. It is not possible that labourers can be sent from this country in sufficient numbers to achieve a work requiring so many hands, spreading out into so many branches, and extending over so large a field. Missionaries from our own land are indeed needed to occupy important posts, to devise plans of action, and superintend their accomplishment. But for the direct agency by which this interesting race is to be converted to God, we must look, under the Holy Spirit, to men belonging to itself, born on the battle scene, and trained amid its roar. The men, that *guide*, may be American ; the men, that *execute*, must be Karen. These alone possess that affinity of blood, that mastery of the language, and that physical adaptation to the climate, which are so important to success.

"Entertaining this view, your committee have been led to fear that the care, now given to the raising up of a native Karen ministry, is by no means commensurate with the advanced point which the missions have reached, and the great work that lies before them. They have learned with regret, that so far from any fresh efforts having been put forth in this department, the theological school at Maulmain has been suspended, in order that those, who had charge of it, might be employed in other portions of the field. The education of native preachers is the very life of the missions ; and to interrupt this, for any immediate result whatever, the committee believe to be as fatal as to deprive the heart of its blood for the purpose of supplying the extremities. Impressed with this conviction, they would respectfully suggest the inquiry, whether the time has not come for placing the educational branch of the Karen missions on a broader and more stable foundation ? Has not the time come for a more systematic endeavour to consolidate these scattered tribes, to give them nationality, and, by means of intellectual and spiritual culture, to elevate them in the scale of social order ? And would not this end be most efficiently promoted by founding, at some central point, and on a permanent basis, an institution, with one department for the education of native preachers, and another for preparing teachers of common schools ? It is far from being implied that the Board have evinced any lack of interest in the cause of education among the Karens. They have done for it all they could. But has not the period arrived, when facilities

should be furnished for its more extended prosecution? Among the many Baptists in this land, whom God has blessed with abounding wealth, are there none who will endow such an institution for the Karens, and thus identify their names with the future enlightenment and elevation of the race? Plant public schools and a well taught native ministry throughout all the villages of the Karens, and you will soon render them a settled, happy, and Christian people. Who will unseal the fountain, from which such benefits shall flow?

"Your Committee would suggest the further inquiry, whether the interests of the Karen missions would not be advantaged by making Rangoon the chief seat of their operations, the point where native preachers and teachers shall be educated, and thence sent forth into all the land? This city is now under British authority, and has been pronounced by the medical staff of the English army to be as healthy as any part of Eastern Asia. It is situated in the midst of a dense population, and is destined to become the commercial centre of a vast extent of country. With a literary and a theological school, printing presses, and other missionary apparatus, established at this commanding point, what a mighty influence would go forth to renovate and bless the most distant regions!

"The minds of your committee have kindled with joy, as they have meditated on the dawning future of this gifted and remarkable people. Hitherto but little could be done for the improvement of their social condition. Crushed down by the yoke of their Burman taskmasters, wandering from place to place to escape the cruel exactions of their jealous tyrants, without fixed habitations, and the motives inspired by property and home—they were poorly prepared to advance themselves in the career of knowledge and comfort. In such circumstances, even Christianity, though it saved their souls, could not exert its full power on their temporal state. All this is now changed. Their chains are broken. Under the beneficent rule of England, they are free to carve out a future for themselves. Shall we not aid them in achieving their destiny? Shall we not help to make them one people, to gather them into settled abodes, and furnish them with the means of improvement? One thing is certain, that the Karens, in their new position, cannot remain what they have been; and that whoever shall supply them with the means of education, will give impress and direction to their future character. The Romanists will take up the work if we lay it down. Shall we give place to them? Shall the future civilization of this people of our hearts, and of our prayers, bear the stamp of the papacy, or of that holy religion, which is to us the source of such rich blessings in time, and of such glorious blessings for eternity?"

That these feelings will lead to increased efforts there can be little doubt. A deputation from America, consisting of the Rev. Dr. Peck and the Rev. J. N. Granger, lately visited the Mission; and the result was a conviction of the ripeness of the fields for the harvest and the need of more labourers. The Churches of America are not likely to be slow to respond to the call: and ere long, their responsibilities, and the calls on them, will probably be still further augmented. It is true that peace has been made with the Burmese Court; but it is most likely to prove

only a hollow and temporary truce. That barbarous Court knows nothing of good faith; and, because Ava has not been conquered, it remains unhumbled. Very soon, it may be, fresh hostilities will be provoked; and then the British army may finally subdue the country and deliver the whole people from the yoke of the oppressor. The way will then be open to Ava, for the indefatigable and fearless Missionary from America—and not to Ava only, but far beyond it, even to the South Eastern portions of the Chinese Empire. At the town of Bhamoo, on the Upper Irrawaddy, there is already a great fair, at which the Burmese and Chinese trade, and interchange, to a large amount, the produce of their respective nations. From Bhamoo there is a comparatively easy journey to Muni-pore; and from Muni-pore, as a centre, there is comparatively easy access to Sylhet in Eastern Bengal, to Assam, and to Ava:—and thus may nations long severed, but all equally sunk in the midnight gloom of ignorance and superstition, be united by the interests of commerce, and the cementing sympathy of a growing Christianity. Already the American Missionary Union, that provides for Burmah, provides (as I shall soon have to mention in detail) for Assam too; and the Government of India has complete ascendancy in Muni-pore, and has recently established a new station in the Naga Mountains between Muni-pore and Assam, and is improving the means of communication. In British Burmah the Government is endeavouring to imitate the example of the Board of Administration of the Punjab in elevating the condition of the people; and the Missionaries, wherever they go, find in the Sgau tribe of the Karens, a kind of elect people, who, with traditionary expectations of a deliverer, with simple habits, and candid minds, welcome the message of salvation, and add yearly to the numbers of the Churches. A more interesting field of labour, therefore, there is not in the whole world; and my prayer is that the friends of the gospel in America, whether they are Baptists or not, will cordially support and strengthen that Mission, which God appears to have called, by so many remarkable providences, to evangelize the once dark and miserable empire of Burmah.

Proceeding onward from Arracan, along the coast of the Bay of Bengal, we come to the district of CHITTAGONG. Of this district the Rev. J. Johannes, of the Baptist Missionary Society of London, (who has long been resident there) has favoured me with the following account:

“Chittagong, or Islamabad, is a considerable Sea Port. The district is one hundred miles in length, and about eighty in breadth. It extends from 20° 45' to 23°

- North Latitude, and from 91° 28' at its most Westerly point to about 92° 22' East Longitude. It is a hilly country, commanding a beautiful view of the sea on the Bay of Bengal. The jungles and hills of Chittagong in the interior abound with elephants, tigers, leopards, bears, and other wild animals. The population is supposed to be one million; and the total annual revenue of the place one million and two hundred thousand rupees. This district is divided into subordinate stations; and the number of villages is said to exceed one thousand and sixty-three, the population of which could not be ascertained. Two-thirds of the inhabitants are Muhammadans, and the remainder Hindus. The inhabitants of the extensive range of hills Eastward, exceeding in number sixteen thousand souls, are all in a state of perfect incivilization; and human sacrifices some years back have been known to be offered by certain of these tribes in their almost inaccessible haunts. It is a matter of deep regret that as yet the gospel has not been carried amongst them. In my conversation with a few of them some years back, I was pained to find that they had no knowledge of God, or the after state, and were little better than the beasts.

“ The scenery about Chittagong is wild and sublime in the highest degree; and the hills exhibit nature in its wildest and most beautiful luxuriance. There is no object around, but what the eye must admire. There are about thirty occupied hills in the town. About three miles from the town, the ruins of the house, belonging to Sir William Jones, may be seen. It was once regarded as a Sanatorium. The roads are in several localities uneven, and in the rains broken up. There is a fine road to the river Fennee, with puckah bridges, frequented by merchants all the year round—travelling to and from Tipperah, Dacca and Calcutta, with articles of merchandize. Boats ply between Calcutta and these places all the year round; but for three months in the year it is unsafe and dangerous to cross the two arms of the Sea, between Sundeeep and Hatya Islands.

“ There are four Churches here. Two belong to the Roman Catholics; one to the Church of England, and the other to the Baptists. The Episcopal Church is embosomed among hills, and is built after the Gothic style of architecture. It is seated in the centre of the town, and not far distant from the Baptist Chapel. There is at present, and has been for a year back, no Clergyman to proclaim ‘good will to man;’ and the mantle of some of our pious civil and military functionaries of Government, who were here before, has not fallen upon their successors, to carry on divine service in the absence of a Pastor. I believe at present one gentleman is an exception. I believe he will do something for the cause of God and religion.

“ The improvements in this district are not considerable; although in the Island of Kotupdin, a light-house has been erected upwards of one hundred feet high, which helps navigators greatly. The hills in the town are covered with jungle; and the present unhealthiness may be attributed to the unhealthy vegetation growing on them. There is a Government school, containing upwards of one hundred boys, conducted by a Bengali Teacher. The town is situated on the Kornofolce River, so designated after the ear-drop of the goddess Kali, which, once on a time, is said to have dropped into this river. There are upwards of three hundred vessels riding on its waters.

The Christians in all will not exceed two thousand; and they are mostly Roman Catholics. There are about two hundred Protestants. The Roman Catholics have an Orphanage, boys and girls' schools, and also a nunnery. The number of boys and girls exceeds one hundred; they are restricted from attending Protestant churches or schools, on pain of expulsion from the church, and denial of the rites of sepulture. Before the year 1840, neither the Government, nor the Roman Catholic, schools were in existence. The educational operations of the Baptists were very considerable in this district, and experienced the warmest support and patronage from the Civil and Military servants of Government, who contributed very largely for the furtherance of these laudable undertakings. The principal Christian school contained upwards of one hundred and forty boys. There were upwards of forty Christian girls, who also attended our instructions. Besides these two schools, there were village schools for Bengali boys and girls. The Mudderbaree, the Bhalooah Diggee, and the Underkella, Muhammadan girls' schools contained upwards of eighty scholars; and the three Bengali schools contained upwards of one hundred and fifty boys. Most of the present writers in the Government offices were educated in the Missionary schools here. The number of persons baptized, since the year 1820, exceeds one hundred and ten souls. A few European soldiers of H. M. 44th Regiment were also baptized during the first Burman war. At present we have very few boys and girls in our schools; their number you will find in our annual Reports. Our attention is directed more exclusively to the preaching of the Gospel around Chittagong: and for this work we have not sufficient labourers."

The Mission in Chittagong, like many others, originated with "the first three," Carey, Marshman and Ward, the justly celebrated and honored Missionaries at Serampore. They sent thither, in 1812, Mr. DeBruyn, who, after a few years of hopeful labour, was stabbed in a school by one of his pupils, (of the Mugh tribe) in revenge for some punishment. The Mission has been kept up ever since; but the inadequacy of the labours of a single Missionary to such a sphere is self-evident. At present the Baptist Missionary Society contemplate sending a coadjutor to Mr. Johannes; but even two Missionaries, for such a district, in such a climate as this, and with such a population, are so utterly disproportioned to the exigencies of the case, that the feeling of insufficiency must have a very distressing and depressing effect. Would that cases like this were fully and fairly considered by the friends of Missions! If Yorkshire were a heathen land, inhabited by a million of people, and in a tropical climate, how strange it would be thought to send two evangelists there, and no more:—and how strange it would seem to send only one to Jamaica, which has not half the population of Chittagong!

In the selections from the records of the Government of Bengal, published in 1853, there is a report by Mr. H. Ricketts (who was then Com-

missioner of the Chittagong Division), dated August, 1847, on the wild tribes of the Chittagong Frontier, who occupy a considerable extent of country to the East and South-East. These are the people alluded to by Mr. Johannes. The measures, recommended by Mr. Ricketts for their pacification, appear to have been adopted with some success; but the extreme unhealthiness of some of the districts, in which they reside, has checked all attempts for their further improvement. In a recently published number of the Journal of the Asiatic Society, there is a report by Captain S. R. Tickell on a tribe called Shindoos, who inhabit the hills North of Arracan, and are probably of the same race. One of the chiefs informed Captain Tickell, that they were located in about four thousand houses; and he confessed that they had carried off slaves from Chittagong rather recently. Their chief article of barter appears to be elephants' teeth, which they procure by setting traps with two immense bows crosswise, charged with heavy arrows. Their state of ignorance is dark indeed; they are as wild and as savage probably as the wildest people of the South Sea Islands, or as the Fucgians, among whom Capt. Gardiner and his companions lost their lives.

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## Chapter IV.

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THE next territory is that called "INDEPENDENT TIPPERAH." This state, and that of Dholpore (a small territory of 1626 square miles, with a population of half a million, on the banks of the Chumbul in Northern India,) are the only two really independent states in the whole country. Independent Tipperah contains 7,632 square miles, but is principally covered with forest, and is thinly populated. The Rajah claims a line of descent through a hundred and thirty-four kings, and appears to be under the influence of the Brahmans. Very few attempts have been made to carry the Gospel to the people; and, surrounded as the territory is by more populous districts, this can be no matter of surprise. I believe, however, that it has occasionally been visited by Missionaries.

Proceeding onward, the next districts are TIPPERAH (or Comillah as it is called) and SYLHET. Of these districts jointly, the Rev. W. Pryse of the Welsh Calvinistic Mission forwarded me the following statement, after a journey he took in the cold season of 1852-53.

"1. This district, including the zillahs of Sylhet and Comillah, is enclosed, or nearly so, by hills on the North, East, and South; and on the West by the river Megna. Its extent from Dhudpatlee in Cachar, to the Brahmaputra river on the West, is about 140 miles in a straight line; and about the same extent from the Garrow hills in the North to the Tipperah hills on the South. The district of Sylhet, to the North and East of the Town, is variegated by low woody hillocks; whilst the South and West form an alluvial and monotonous plain, like Western Bengal. The best estimate of the extent and population of this district, as far as I am able to form an opinion, is that furnished by Babu Dwarkanath Tagore in 1823, which gives to the districts of Comillah and Sylhet an area of 10,362 square miles, containing 13,246 villages, 491,196 houses, and a population—by reckoning five persons to each house—of 2,455,980 souls. This estimate gives to the district an area equal to a fifth of all England; and a population nearly equal to that of Scotland.

"2. For educating the people of this district, there are two schools supported by Government;—one in Sylhet, containing less than 150 scholars: and one in Tipperah, with less than 100. There is also a small school established, conducted, and supported by a few enterprising natives in a village, called Sushkapoor, 40 or 45 miles South-West of Sylhet; in which the first elements both of Bengali and English are taught to a couple of dozen individuals. With these exceptions, and



the little we try to do in Sylhet, the people are left, either utterly uneducated, or to devise means to educate themselves in their own way.

"3. There are four or five Hindu schools in the zillah of Sylhet, established, and partly supported by Zemindars, for teaching the children of their ryots. In these, the children are generally taught to write the Bengali alphabet on a hard floor, with a piece of charcoal, or chalk, or occasionally with their fingers in the dust. In a few instances I have seen paper used. Printed books are very seldom met with in purely native schools in this district. The Mussulmans of the middling and higher classes usually send their children to the house of some one calling himself a Moonshi; or in country places, to the house of a Mulla, or Maulavi.

"4. Hindu learning, in such schools, seldom extends further than to enable the children to form and pronounce the letters, and to read a little hand-writing. Occasionally, however, a country lad, who has a little tact for learning, may manage to pick up a printed book of some kind, and master its contents. Many Hindu youths of the higher classes learn a little Persian with the Mussulmans. Mussulman learning usually comprises a parrot-like knowledge of a few elementary Persian books; and sometimes fragments of the Gulistan, Bostan, and a few more are read, but generally without learning the meaning of the words so repeated. Not one in a hundred, I think, reads any Persian Grammar. In country places, Arabic is generally taught without the Persian. I have met but very few, who understood the meaning of the words, which they repeat daily in their *namáz*, or prayers. The poorer Mussulmans, in most places, are perfectly illiterate.

"5. With the exception of occasional visits from different quarters, and the short residence of Mr. Bost, one of Dr. Haerberlin's Missionaries, at Tipperah, no effort, that I am aware of, has been made to disseminate Christian knowledge in this district. Formerly several Roman Catholic families of Portuguese origin established themselves in different parts of this district, most of whom have become either Muhammadans, or Protestants. In a small village between Sylhet and Cachar, called Bondasyl, about a score of families of this persuasion still exist. Such is the present state of the district with regard to evangelization. The thought of having to labour alone among so many myriads often overwhelms me. In such a lonely state, however, there is encouragement in the presence of a few Europeans, who feel the religion which they profess, and who, Cornelius-like, deem religion something more than a badge of distinction between classes—who deem it to be a motive of action, a matter demanding their thoughts, their affections, and their hearts. Though alone in some sense, yet being surrounded by a number of such men, among whom the Judge is a leading character in Sylhet, I have always found those, who are ready to 'strengthen the weak hands, and confirm the feeble knees.' The natives read more of Christianity in the conduct of its professors than in the Bible. Often have I heard them acknowledging that they feel the weight of the solid and consistent Christian characters referred to above.

"6. Whilst observing the different features, both of individuals and of society, passing before me in rapid succession during the tour,—the conviction was frequently forced upon my mind that the Christian system will succeed. The mental state of

the Hindu community is unsettled ; and that of the Muhammadans peculiar—in-describably peculiar. Hundreds of the most intelligent men in the former are uneasy and dissatisfied—dissatisfied with their idols, their castes, and their whole body of religious ceremonies. They hope, however, that the foundation of their religion is better than the superstructure. Ignorance prevents them to test this hope. Both the church and the state, however, shall have much work to educate these people, I fear, before the mental standing-point of society is sufficiently elevated, and the moral courage of the people sufficiently aroused, to enable them to throw off the trammels of social customs and habits ; and to assert their right to commence a new—a more elevated and spiritual—career, such as the Christian religion demands. Islamism in India presents the singular phenomenon of a body living without a head. Not only there is no Caliph, in whom the priestly and kingly offices are united ; but there is no Mufti. Islamism cannot exist long apart from its original theocratic form. Most intelligent Muhammadans see and feel the anomaly. We often hear that the English must be Yajuj and Majuj (Gog and Magog). The origin of this idea is the anomaly of Indian Islamism. Education—especially Christian education—may remove this state of mind : and, in removing it, must destroy Islamism in India.

“7. In the Northern parts of the district of Sylhet, between the Town of Sylhet and Cachar, I think, the Muhammadans are considerably more numerous than the Hindus ; as they appear to be also in the Town of Sylhet, among the original inhabitants of the place, excluding the Hindu comers from other districts. But, in the Western and Southern districts of this zillah, the Hindus evidently predominate. Were it practicable to get a correct census of the whole district of Sylhet, it is probable that the Hindus might reckon two to one of the whole population. Conversions to Islamism are numerous even now. But in every instance of such conversion that came to my knowledge, some pecuniary or worldly advantage was the original motive for the change : and, in most instances, there was a marriage connection in the business. The discussions between these two religions, as far as I know, are few. Both parties—in the mass—are sunk in ignorance. The one repeats his *namáz*, and the other his *mantra*, without understanding one word that is uttered. The Hindu community in Tipperah seemed to me, on the whole, more intelligent, and less bigoted than the same class in Sylhet. A transient resident of four or five days, however, can hardly pronounce in such matters. On the whole, this large and populous district appears to me to be ripe for diligent labour—a labour demanding half a dozen Gospel ministers, prepared to toil in faith and hope, without expecting any extensive, obvious, and immediate success. The district being poor, one great difficulty here is to devise or procure any means of support for converts in the present state of native society. The truths of the Bible are secretly forcing on their way and producing deep effects. On God alone we put our trust. His promises are the sources of our hope. He can and will cause His Kingdom to come.”

It will be observed that in the map of Bengal, part of the district of Tipperah is called Bulloohah. This is a subdivision for magisterial and

revenue purposes; but the Judge of Tipperah has jurisdiction there. Usually the same division is called Noacolly, from the name of the principal civil station. Such subdivisions are common now, so that in fact there are few large districts, that have not been to some extent subdivided, either for the formation of a separate magistracy or deputy magistracy; but this system greatly requires extension, till the administration of justice shall be far more effective and complete than it can be, while each jurisdiction contains an extent of country, perhaps larger than an English county, and a population larger than any of the English counties, except Middlesex, Yorkshire, and Lancashire.

The last report of the Calcutta Bible Society contains a journal of Mr. Pryse's tour in Tipperah; and from this paper it will be desirable to make a few extracts. He endeavoured to ascertain the state of the agricultural peasantry; and the following record of one of his conversations, throws considerable light on the subject:

"Are you ryots? Who is the Zemindar of your ground?" "Satyachurn Rajah Bahadur—Calcutta." "Has that 'Rajah' much ground?" "Yes, very much." "Is he a good Zemindar? Is he kind to you?" "Yes." "Are you all on his ground?" "No (from two) we are on the Rajah of Tipperah's ground." "How much ground have you, (pointing to one of them)? Do you know how much is a bigah\* of ground?" "Yes, a little more than a 'kani.'" "How much ground have you?" "Forty-two *kanis*." "How many bigahs will that be?" "About twenty-eight bigahs' (from one of them). 'Well, tell me about the kani, (perceiving that none of them could give me an account by the bigah; some of them making one kani to be a bigah: and others two kanis a bigah) tell me how much rent do you pay for your kani?' 'Three rupees (from one)—two rupees eight aunas (from another)—two rupees, (from another) &c.' 'Very well, we will take this person, who pays Rs. 2-8 per kani for his ground. How many kanis do you hold?' 'Twenty.' 'How many crops in the year does it produce?' 'One crop.' 'Have you many fruit trees on your ground?' 'Not many.' 'Do you sell any fruit?' 'A little suparee (betel,) nothing else.' 'How many persons are there in your family?' 'Five children. And yourself and wife, seven in all? Can any of your children work?' 'Not much.' 'Tell me how much rice will your twenty kanis of ground produce in a year—do not say the highest or the lowest, but the middle?' 'Some years nine or ten maunds per kani, and some years only five or six.' 'Is eight maunds in the middle then?' 'I do not know.' 'How many rupees of rent do you pay in the year?' 'I pay fifty.' 'How many maunds of rice will be necessary for you and your family in the year?' 'About fifteen or eighteen; we often want one and a half maunds in the month.' 'Very well, say eighteen maunds: do you pay any other rent for any part of your ground?' 'Yes, I pay Rs. 2-8 for the rent of my house.'

\* The third of an acre.

'Who built the house?' 'I built it.' 'How do you pay rent for it?' 'For the ground.' 'Have you any other payments in the year?' 'No.' 'You are a Hindu;—how much do you pay at the pujah?' (After some hesitation) 'I pay three or four rupees.' 'To whom do you pay, or do you make a pujah at your own house?' 'No. I pay the Naib of the Rajah.' 'And how much do you pay for clothes, oil, curry, and fish? or do you catch fish for your use?' 'Yes; I pay nine or ten rupees for clothes and other things in the bazar.' 'Do you catch fish to sell?' 'No.' 'How much do you get in the year from your suparee trees?' 'Sometimes I get ten or twelve rupees, and sometimes only four or five rupees.' 'Do you pay labourers for assisting to work on the ground?' 'Yes,' (after consulting the other ryots) 'I pay about two pice a day to a man for assisting me for about twenty-eight or thirty days.' 'Very well; two pice a day for thirty days, will be fifteen annas, or say one rupee.' 'And in the harvest?' 'I do not pay in money; I give rice.' 'How much?' 'The tenth sheaf.' 'Will that amount to a maund of rice for cutting your harvest?' 'Yes, more—to a maund and half, or two maunds.' 'How much do you get for your rice per maund, when you sell it?' Here a dispute arose amongst the ryots: some would have that the best rice reached fifteen annas and one rupee per maund; my informant, however, persisted in saying that he never got above twelve or thirteen annas, and that he had sold it this year at the rate of fifty-five seers for the rupee. I thought in listening to them, that the difference in the price arose principally from the difference in the time it was kept by the ryot after the harvest.

"This was a small ryot, and his income was small. The others told me that they were somewhat better. Two or three Zemindars told me that for every fifty rupees rent paid by ryots, they generally obtained for themselves between 130 and 150 rupees, that is about three-fourths of the yearly income. But the accounts given by all ryots, whom I ever conversed with, fell considerably below this account of the Zemindars. Those, who live near towns, are better off than those in the interior, because the consumption is greater, and therefore their goods fetch higher price."

I may remark that a kani appears to be a local measure, and that twenty kanis are probably about five or six acres. A maund contains forty seers, and a seer contains two pounds. According to the statement here given, a man with twenty kanis, or about six acres, pays fifty rupees, or £5 a year rent; two rupees eight annas more, or five shillings, for the ground-rent of his house; two rupees eight annas, or five shillings more, or thereabouts, for labour; and four rupees, or eight shillings, for pujah or worship, to the Rajah; making fifty-nine rupees, or £5. 18; and he raises in fair seasons a hundred and forty rupees worth of rice, and probably eight rupees worth of fruit; leaving eighty-nine rupees for himself. His chief ordinary expenses are about sixteen rupees a year for rice, ten for clothes, and for curry, fish, oil, salt, medicine, and other necessaries, for such a family as is here described, about twenty

rupees a year,—leaving a balance of forty-three. But then most tenants have to pay “salamee,” to a considerable amount for their lease; to build their house, or to pay rent for one; to have two or three, or more oxen, and to buy their seed; and, if the necessary capital for these things is borrowed, interest is probably charged at the rate of thirty-six per cent. at the least; so that if such a tenant, as Mr. Pryse interrogated, owed a hundred rupees (£10), he would have at the most only seven rupees left out of his forty-three. And unless his landlord were different from most landlords in Bengal, he would be subject to many calls on this small pittance under various names, as special aids, in addition to all the other customary exactions of his religion and national customs. Probably his marriage ceremony and the funeral of his father entailed heavy expenses, and led him into debt; and, every year in one form or another, he would be liable to more or less extortion from the brahmans or the police. Such a case as this is rather a favourable one in most districts; but the condition of the ryot or cultivator mainly depends on the character of the landlord, his own intelligence, and the security and peace of the neighbourhood.

Of the moral state of the people, Mr. Pryse writes as follows :—

“The following reflections were suggested to my mind regarding the station :—

“1. There seemed to be a considerable degree of thirst amongst the Hindu population for reading Christian books. A large number of those who received books from us on the first two days, came to the boat to ask explanations of passages which they had read, before we left the place; and I doubt not, but that several of the same, and perhaps others, would have come again, had our work and time permitted us to stay a little longer. Those, who did come, were mostly elderly men of respectable appearance.

“2. Most of the Hindus, with whom we conversed, seemed to have an unusual degree of earnestness about them. We met with no cavil, no foolish talk amongst them; some of them attempted to defend their Shastras, and a few their idols; the latter generally gave up soon and became silent; but never, in a single instance that I saw, did any of them depart in anger, or attempt to cavil.

“3. Many Brahmins visited the boat; they were more silent and prudent in their demeanour, than men of that class use to be in these districts. Some of them went so far as to argue against the idea of caste with the multitude in our presence. All those whom I conversed with admitted that the idols are useless, and several, that it is sinful to make them. None of those who came to us seemed to be well read in their own Shastras; no more than two or three pretended to be conversant with the Sanskrit language.

“4. The school boys, except some two or three, seemed to be like the common run of youths in Government schools on this side of India, a little vain of the

amount of knowledge they had acquired, ready with the ever recurring phrases of such youths—such as : “ The Bible is not in our standard, or we would study it ; we have no time to read any thing except our school books ; we only want to get scholarships, and to get offices and independence ; such and such a teacher, in such and such a College, does not believe on Jesus Christ, and such and such does not care about religion,” &c., &c. Most of these are perfectly indifferent as to every thing moral or religious.

“ 5. The Mussulmans, both here and in Sylhet, are much the same—the poor very ignorant, and almost utterly illiterate ; those in a little better circumstances usually try to get a little smattering of the Persian, principally the *Gulistan* and *Bostan* ; but not one in ten of them read any Persian Grammar. If a person has read a little of the Arabic *Khaida*, he is a scholar, though he knows not the meaning of a fifth of the words he tries to pronounce. In fact Mussulman learning amongst the Maulavis on this side of the Megna is miserably defective. Those of Tipperah seemed to be surprised that we should venture to say that Muhammad was no *paighambar*, (prophet) and usually got angry and noisy whenever we demanded a single proof, either an external one from well attested miracles and histories written by any people of any other creed or nation ; or internal from the *Koran* itself, after taking out from it all that was stolen from our Scripture.”

The district of Sylhet, of which Mr. Pryse speaks, and in which his own Mission is located, contains 5,500 square miles. It is partly composed of a territory, which, up to 1835, was part of the Jyntea country under an independent Rajah but which was annexed in that year, in consequence of the seizure and barbarous murder, at the shrine of Kali, of some British subjects, and the refusal of the Rajah to deliver up the murderers. This Jyntea country consists of three divisions ; first, the plain country extending from the foot of the hills to the Soorma river ; 2nd, the Central, including all the hills bounded by Cachar on the East and the districts of the Khasia Chiefs on the West ; and 3rd, the country extending to the Kullen river in Assam. The latter division was annexed to the district of Nowgong in the province of Assam ; the first to the district of Sylhet, and was placed under the Regulation Law of the Company ; while the Central division, which will be recognized on the map, is under the charge of the Superintendent of the Khasia Hills. The total population of the Jyntea country was estimated, at the time of annexation, to be at 150,000, who were all in a state of semi-barbarism, and lived under a complete despotism.

The district of Sylhet is very flat, and is annually inundated to a great extent, by the rapid swelling of the rivers that descend from the mountains. Its soil is fertile ; and it produces and exports great quantities of rice, with some mustard seed, linseed, and sugar-cane. There are also some valuable beds of coal, and large exports of lime. The native trad-

ers in the district are numerous ; but there are no European planters or merchants. The population is chiefly agricultural and the land is subdivided to a very remarkable degree. The highest amount of land revenue paid to the Government by any one estate is £339 per annum ; there are only 26, which pay more than £100 a year ; while there are 23,229, which pay less than one shilling a year, and 11,456, which pay more than a shilling, but less than ten shillings, and 36,437, which pay more than ten shillings, but less than £1. Money being very scarce in the district, the revenue was formerly paid chiefly in kind, or in labour ; and the present mode of paying in cash is felt severely. The frequency of inundations also is a cause of much distress to the people, who for the most part are in a state of much physical depression and of great mental ignorance. There is no road in the district ; and the navigation of the Soorma, which might be improved, has not received attention. There is no hospital ; and the Government supports (as Mr. Pryse remarks) only one small school in the district. The number of serious and violent offences annually committed is very great, and betokens a sad state of demoralization and a defective state of police. But alas ! Sylhet stands not alone in destitution and neglect, among the thickly populated Zillahs of Bengal. Its chief benefactor certainly is the solitary Missionary, whom I have mentioned ; and it is gratifying to notice that he labours on with the cordial sympathy of the Judge of the district.

Adjoining Tipperah is the small province of CACHAR, which came into the possession of the British Government in 1830, on the murder of the Rajah. It is now under the charge of a Superintendent. A survey of part of it in 1845, by Capt. Thuillier, showed an area of 650 square miles, or 416,190 acres, of which 70,928 were cultivated, and all the rest was waste land. The whole extent of Cachar has been estimated at 2,000 square miles. The province is surrounded on three sides by high mountains ; the plains are intersected by the river Barak, a large navigable stream, on the banks of which most of the villages are placed. Rice is the principal product ; and, in many spots, two, and even three crops are yielded annually. The country is fine, and the climate salubrious. As a nation the Cacharees are almost extinct, having been destroyed by the cruel invasions of the Burmese, by civil dissensions and wars, and by the bordering hill tribes, called the Nagas. Being unlike most hill people, a pusillanimous race, the Cacharees have been an easy prey to these savage lawless foes ; but under British rule the general population is increasing. It was estimated at 60,000 in 1839, and is now 85,522 ; and the land

revenue has increased in the same time from 25,481 to 59,014 rupees.

The population is thus composed—

Hindus, .....	30,573
Mahommedans, .....	29,708
Muniporees, .....	10,723
Assamese, .....	276
Shans, .....	62
Kookecs, .....	6,320
Nagas, .....	5,645
Cacharees, .....	2,215

The number of houses, or rather housesteads, is 17,899. I believe no missionary labour has ever been attempted in the territory. Its situation for military purposes is highly advantageous, and may hereafter be available, as a central military position on the frontier between Assam and Chittagong. In 1839 the exports were valued at 36,800, and the imports at 19,850 rupees. The former are now estimated at 1,08,868 (or £10,868) and the latter at 1,20,710 (or £12,071); but these calculations are believed to be too low. The principal articles of export are rice and timber; and various kinds of clothes are the principal imports. The land assessment appears to require amendment, in order to encourage the immigration of settlers and the cultivation of the soil. But the chief measures of reform, that are needed, are, first, the abolition of the transit duties, which strange to say, exist here, and from which a sum of £425 is annually raised at the cost of immense hindrances and discouragement to commerce, and of much oppression and extortion on the part of the native collectors; secondly, the effectual repair and improvement of the road through Cachar to Munipore, not only for the development of the resources of these two districts, but also to open and facilitate the communication between the districts of Bengal and the capital of Burmah; and thirdly the establishment of schools. It is also highly important that measures should be taken to check the fatal system of inoculation by native travelling practitioners, who here, as in other parts of Bengal, spread far and wide the ravages of the small-pox.

Beyond Cachar is the province of MUNIPORE, a fine hilly country, but with a fertile valley, and an area of about 6,000 square miles. The population has been estimated as low as 20,000; but in the statistics relating to India, published by the East India Directors in 1853, it is stated at 75,000. The Government is in the hands of a Rajah, who is protected by the British Government, and is under its practical influence.



To the North of Manipore and between it and the North of Cachar is Tuleram Sreenaputty's country, a considerable district, which it has recently become necessary to annex to the British Territories. On the Burmese side of that country, is an extensive district inhabited by the Nagas. Attacks by these wild people on their neighbours, in the course of which Tuleram Sreenaputty's son and successor was killed, and many of the poor Cacharees were slaughtered, recently compelled the British Government to interfere. The territory, thus acquired, was formerly part of Cachar, but was obtained by Tuleram, by a conspiracy against the reigning Rajah. It has been misgoverned, as all Native States are: and the *Friend of India*, in describing its state, quotes a traveller, who could only say that its capital was "a collection of huts on a dirty tank, in the midst of an uncultivated plain, with a few dependents inhabiting it, and a few small villages in the distance. All alike were utterly poverty-stricken." It is a matter of thankfulness that a civilized and Christian government has taken the place of the savages, who so long have trampled on the people.

The next geographical divisions in the Presidency are the three Hill districts of the JYNTEA Hills, the COSSIA or KHASIA Hills, and the GARROW Hills. I am indebted for the following statement about them, to the Rev. W. Lewis of Cherrapoonjee in the Cossia (or Khasia) Hills:

"The tract of mountain territory, inhabited by the Khasias, is described in Pemberton's Report on the Eastern Frontier, as bordering on Cachar to the East; the zillah of Sylhet to the South; the Garrow Hills to the West; and the valley of Assam to the North;—and as forming an irregular parallelogram, the length of which, from North to South, may be assumed at about 70 miles, and its *average* breadth at 50, giving an area of about 3,500 square miles. And this tract may be correctly considered as Khasia-proper. Joining to this, is the tract, also of mountain territory, called Jyntea; the capital town of which is Jyntea-pore, at the foot of the Hills to the East, as the town of Sylhet is on the plains to the South, contiguous to the Hills of Khasia-proper. This territory borders also upon Cachar, and extends along the whole line from Assam to the plains of Sylhet. It is estimated to contain an area of about 3,850 square miles, and consists of three principal divisions. The Jyntea country became annexed to the British territories in 1835.

#### *"Physical Aspects.*

"The slopes on all sides are extensive and closely wooded tracts. As viewed from the plains below, they appear to the gratified observer as springing up almost perpendicularly to an elevation of about 5000 feet; though they rise and stretch upwards by a succession of gentle undulations. They are boldly sectioned from the plains on all sides, up to a limiting point in the interior of the Hills, by

numerous valleys, of a most magnificent and romantic appearance. At these limiting points, the geological composition of the hills can be examined, owing to large masses frequently becoming detached, during the terrific rains of the South-West Monsoon: these fall down to the immense deep below with a deafening noise, leaving the various strata of the rocks quite bare—cut as if it were by an immense scalpel—literally in a perpendicular form. Among other objects worthy of notice, the valleys are ornamented by nature with numerous cataracts, the most celebrated of which is one, where the crystal stream makes a noble unbroken perpendicular descent of 1000 feet upon the rocky masses below. Here also are caves and curiously constructed native bridges, among which are living Caoutchouc Tree bridges, used by the natives during the South-West Monsoon, to escape from the foaming mountain torrents. The tourist, having passed the limits of these stupendous valleys, comes suddenly on a kind of table-land, which embraces all the hilly tract between the Southern plains and those on the North, and of course those on the other points as well. This tract may be termed the central portion, and is supposed to contain an area of 2,340 square miles; the elevation of which is supposed also to be quite as high as the country about Cherra, viz., between 4 or 5,000 feet. This portion is very thinly inhabited. The soil in most parts is very poor, and, consequently, is almost an entire waste, and in general covered with short herbage, and scanty vegetation. There is a mountain-stream, called the Boga Pani, which flows from North-West to South-East, and thus naturally divides this central tract into two portions. The Northern portion consists, almost exclusively, of granite masses, which protrude through the soil at every step; and immensely large boulders, as well as innumerable smaller ones, are scattered over the surface of the country in every direction. This barren view is, however, considerably relieved by thickly interspersed clumps of trees and more extensive woods of noble firs and other trees, which crown the summits of the numerous knolls, and which are scattered also over all the slopes of the little hills, and in the very many wild glens and hollows, which lie luxuriantly between them, and give it a most picturesque and beautiful appearance, resembling an extensive English park. These beautiful features of the face of the country increase, as the observer approaches North-eastwardly to the Jyntea country, which possesses a good soil, and is considerably cultivated, aided by a few smiling streams. The soil of this portion of the hills is not carried away by the torrents of rain during the South-West Monsoon, the clouds having expended themselves on the Southern verge.

*“Population.”*

“The statements on this subject are very conflicting and contradictory—even those given by authority—and, therefore, are not by any means to be depended upon. Indeed, it must be very difficult to approximate to any thing like a correct census (by the usual means) of the population of these hills, owing to almost insurmountable obstacles, arising from their depraved social habits—the great difficulty of approaching to the position of their villages, which, in many cases, are not seen at all until close by, and also in many instances, lie in scattered positions of six huts here, and twelve there, and twenty in another secluded locality; from their deep jealousy and suspicion of all innovations; and the rife superstition, with

which they fence themselves round about on every trivial occasion, &c., &c. It must be admitted to be a very difficult task indeed to take a census in these wild and romantic mountains—tossed up, as it were, at random by nature, and, moreover, among an uncivilized race of people. Difficulties against a *correct* census are even admitted on the plains. However, from various conflicting statements, bearing in mind at the same time a few facts connected with the actual state of the population for the past twenty years, a tolerable conclusion may be come to, that the population of the whole of the hills may be assumed at 300,000. The population in the Jyntea country is increasing; and such is the case too in the fruitful valleys to the South and West. Upon this subject it may be stated, that it is a very strange fact, and somewhat paradoxical, that these sturdy and generally athletic mountaineers do not increase in number much more rapidly; for they are excessively fond of their offspring, and a female-child is estimated by them as of much more value than a male-child. Indeed the whole *point* of their debasing religion—which is a low demon-worship—bears closely upon this very matter, in which both sexes engage most ardently. In fact, the females are its *very backbone*. The whole inquiry, and the whole efforts of these poor people, both in their superstitious and in their other vocations—in which, the females are more laborious than the men—through the whole of their vain and miserable lives, are to provide the necessary sacrifices and other materials, in order to appease their many demon-deities, to consult their oracles, to implore them to increase their offspring, and ultimately to multiply abundantly their respective tribes; between whom there is naturally a hot rivalry in this matter. Here, moreover, there are few of those causes, which are at active work on the plains and in other pagan countries, in decimating the populations. It must be deemed, then, a surprising fact that the population of these hills is found to be so small. Epidemics are not so frequent and not near so fearful as on the plains. Sporadic diseases are numerous among the population, which prove fatal in very many cases. The chief cause, which so lamentably checks their prosperity in every sense, arises rigorously from their degrading superstition. On this account, they are filthy in the extreme, sordid with all its accompanying corrupting vices, and stoically indifferent to every *real* good and improvement. In short, it painfully degrades its ardent votaries physically, socially, and morally!

*“Language and Climate.”*

“The language of the Khasias is monosyllabic, and without inflexions, either in the declensions of the nouns or conjugations of the verbs. It is simple in construction;—the main difficulties consisting in its idioms, numerous phrases, and extreme *meagreness*. In speaking, it abounds in intonations, which form so striking a feature in the languages allied to the Chinese. An abrupt sound at the termination of words or syllables, is very frequent, which renders it difficult for any one, except the natives, to pronounce correctly. The Khasias, are also very lavish of words and *tautologies*—tediously so—to express their most common ideas, and, yet, frequently use terms very specific in their application. The climate presents various features, both pleasant and unpleasant. It may be assumed as presenting an annual mean temperature of from 58° to 70° of Fah. During the prevalence of

the South-West Monsoon, the torrents of rain baffle description, frequently driven with a stiff breeze. For many days during those months, the inhabitants of the Cherra district on the Southern verge are literally living in the clouds. The atmosphere is extremely humid, insinuating itself into every thing, however closely shut up. The most experienced meteorologist would feel considerable difficulty in believing that the quantity of rain is so immense, which falls during the year on this Southern verge. The Pluviometer will faithfully register for the year between 5 and 600 inches! So that it is actually more convenient to measure by *yards* here, than by *inches*, as in all other parts of the globe! It is stated, that in the month of August, 1841, during five successive days, 30 inches of rain in the 24 hours fell in the Cherra district, and the total fall in the same month of August was 264 inches; or, that there may be no mistake, 22 feet of rain! But in the midst of all this, after a few tremendous pouring downs, there will occur a few brilliant break-ups of most splendid weather, continuing for a fortnight or so, truly welcome to the inhabitants, who emerge nimbly like butterflies in flocks with the dazzling sunshine, after having been submerged so long in *nubibus*. During these pleasant periods, and in the autumnal months as well, when the rain gradually diminishes, the scorching rays of the sun are gratefully mitigated at intervals by noble and gigantic banks of clouds floating over the country. During a portion of the months of December, January and February, there prevails a leaden-looking sky for some days, much like the winter-sky at home, and the cold is pinching, but pleasant for exercise. Towards noon or evening of other days, there arises a dense mist, obscuring the sun and depressing to the mind. The vernal months bear much the same aspect as the autumnal ones; with the exception of a few visits of violent North-Westers, and vivid sheet-lightning, and the deafening thunder of God's mighty artillery. So then, the Cherra district is exposed to the rigour of the South-West Monsoon for about three months, viz., June, July and August.

*"The Productions of the Country."*

"There is nothing to a considerable extent in the way of Mineralogy. Here, however, is Iron from the Central Portion of the Hills, the manufacture of which is only sufficient to supply the native demand. Here also are coal and limestone in abundance, but principally at the base of the mountains on every side. The groves in the Shella district, from which the whole of Bengal is supplied with oranges, occupy a belt of good soil of from one to two miles in breadth, at the sloping base of the mountains, which is mostly formed of the detritus of the limestone. Limes, lemons, citrons, &c. &c.; pine-apples, the jack-fruit and pumpkins, mangoes and oranges of an inferior kind to those of Shella; betel-nut and leaf, and plantains, &c., also grow luxuriantly, to an elevation of nearly 2,000 feet above the plains; when the character of the products indicates a change from a tropical to a more temperate region. The plantain grows at an elevation also of 4,000 feet, though less luxuriantly, where we approach the central portion. And here grow luxuriantly the potatoe, and other English vegetables and fruits—the wild raspberry and strawberry, plums, crab-apples, &c.; while yams, maize, rice, millet, &c.; and cinnamon, pepper, ginger, &c., are found in the valleys of this portion. In the Jyntea district, cultivation is more systematic and abundant.

*" Trade.*

" Besides the internal trade of the country—carried on between the various markets, occurring every 4th day and every 8th day in the various territories of the respective Khasia chiefs, and consisting chiefly in the above-mentioned fruits, and in dried-fish, calicoes, cloths, &c., and various implements indigenous to the country—there is a brisk trade down to the plains, on all sides of the hills, at the very base of which there are certain Khasia villages, used as so many outlets, or *entrepôts*, in which all commercial dealings are transacted between the people of the plains and those of the hills. The narrow native paths down to these are of the most zigzag and rugged description, more fit for goats and monkeys than for human beings. Yet down and up these paths the two sexes go, the male carrying on his back a maund or so of produce by means of a platted band nearly three inches broad suspended from his forehead; in the same manner, the females will carry about 30 seers in a kind of a basket tapering to a point at the bottom, in the shape of a wine-glass. This trade to the plains consists in iron, coal, lime, cotton, ivory, betel-nut and leaf, wax, honey, cinnamon, pepper, oranges, potatoes, pine-apples, &c. These are sold, or bartered for rice, salt, fish, oil, ghee, tobacco, fowls, eggs, saltpetre, gunpowder, lotahs, pitchers, cloths, implements, &c. &c.

*" Form of Government.*

" Though this is such a small country, yet it contains no less than about twenty-four (what we may term) little oligarchical republics or states, presided over by petty and insignificant chiefs, who are subject to no common supreme head. These bear respectively the following titles, Rajah, Wadah, Doloi, Sirdar; and maintain tenaciously their jealousies, suspicions, and enmities towards each other. It is not easy to define their form of government, owing to the impossibility of subjecting it to any principle. The most comprehensive definition, therefore, would be to term it, a *mixed* government; though containing some odd anomalies. It is easy to infer from the above, that their judicial proceedings are extremely irregular and barbarous. Might, chicanery, and treachery are the rule, and not right. Thus justice frequently lies prostrate. Such a state of things presents continually formidable obstacles to the arduous labours of the Missionary among these perishing mountaineers, and checks most grievously the civilizing and Christianizing results of

*" Education and Religion.*

" The language of these mountaineers is an unwritten one, and, consequently, is without any literature. The Missionaries of the Society of the ' Welsh Calvinistic Methodists,' have reduced it to a substantial form—not, however, without contending with certain difficulties, which may be easily inferred from the above facts. They have adopted the Roman character, which they have found to be very advantageous in many respects. They have compiled both a Grammar and a Dictionary of the language, and a tolerably large Primer as well; and have translated some theological Catechisms, and the Gospel of Matthew in the first instance, a thousand copies of which were most generously printed in the year 1846, by that excellent society—the Calcutta Auxiliary Bible Society; and now again, the same noble society is most kindly and liberally aiding the Mission by printing

another thousand copies of the four Gospels and Acts, only recently translated into the vernacular of these people, by the Missionary at present labouring among them. These are now going through the Baptist Press at Calcutta. And thus it is most fervently hoped, that numbers of these benighted denizens of the hills will, ere long, be reading diligently in their own tongue the whole New Testament, wherein is revealed the only way of Salvation, and 'the wonderful works of God, in order thereto.

The Welsh Calvinistic Methodists' Missionary Society was established in the year 1840, and sent out its first Missionary to the Khasia Hills in the latter end of November of the same year. He arrived at Cherrapunji, on the 22nd June, 1841. Since the commencement, five Missionaries, with their wives, have been sent out in all. Two of these, and the wife of one of them, have entered into their eternal rest. One has returned home, after remaining on the Mission field only about eighteen months. Only two, then, still remain at their onerous labours; one here on the Hills, the other at Sylhet on the plains. Both are most ardently hoping to be joined in their labours by new colleagues from home. These mountaineers have no idea whatever of the value of education, and hence have no taste for it. And, indeed, this is not to be wondered at, when we bear in mind their degraded condition for ages. They firmly think that they are conferring much gain upon the Missionary personally, by attending themselves, or sending their children to his schools, and, therefore, that they ought to be paid for attending at the same rate as for any menial work! They are grossly material in their feelings and views, which, moreover, are lamentably connected with a stupifying fatalism. They estimate the value and importance of every thing by how much filthy lucre they will gain; and the acquisition of children is a very important article of their wealth, for they are soon used, alas! as beasts of burden. Hence, the imploring Missionary is met with the slavish objection on every hand, 'the great word of God is a good and right word, and so also are all your unceasing entreaties to us; but we dare not obey your request, by attending your schools or religious instruction, either ourselves or our children, *and more especially our females*;—for, if we did, our tribe would become entirely extinct.' In short, their groundless prejudices, and their slavish fears, and their most withering indifference, fruitfully arising from the poisoning root of their deadly demon-superstition, have continually confronted most formidably both our educational and evangelizing efforts. Nevertheless, this mountain fort has been battered with some effect, by 'weapons of our warfare, not carnal, but mighty through God to the pulling down of strongholds'—as the happy sequel will amply show.

Moreover, there is no encouragement and stimulus to education in these hills, either from Government employ, or from any other source whatever, which facts the natives have *acutely* observed; as well, as the lamentable examples, in too many instances, of our own countrymen which have considerably confirmed the sad indifference above alluded to, and thus checked both the civil and religious redemption of these superstition-ridden mountaineers. There are now, however, good tokens of an improvement as to the latter particular. Owing to these numerous sources of opposition, the missionary schools are not so flourishing as could be wished. And

during the past few years, the 'Lord of the harvest' has been pleased to bless the private reading and the preaching of His Holy Word, with many conversions and baptisms, which have considerably increased the opposition. Notwithstanding, great numbers of both sexes—the majority being adults—have learned to read the vernacular, and to acquire the elements of education through it. Indeed, the achievements which some have made in these respects are surprising, owing to their advanced age. Night-schools have been established, and private teaching from house to house both early in the morning and late at night, previous to the natives going to, and after their return from, their various vocations in their villages. And thus, by these various means, is gradually being created a reading-population, the first stratum to be laid down for the elevation of this degraded portion of the human species. A very encouraging fact in connection with this is the great number of females of all ages learning to read the vernacular; for unless the Khasia females are morally elevated, there is no hope for the country. Many too of both sexes have made goodly progress in the Bengali language, as well as in their own: but many more in the English language, and its concomitant elementary branches. Of the latter of these, some are the children of native Christians, and some are boarding at the Mission station, being trained up as teachers and evangelists for the country. The Missionary's time also has been taken up much, and his patience tried severely, both in building and in the adoption of various means for the defending and preserving of the Society's Mission station and property from the rigors of the climate. Besides the melancholy events of the death of colleagues, and the fruitless return home of one of them, the faith of the Missionary and his partner in life has been severely tried by other circumstances of a most painful, perplexing, and protracted nature, which occurred in connexion with the Mission during the years 1847, 1848, and part of 1849, and which occasioned both to them and all its friends the most poignant grief. Since then, from time to time, they have been called upon by a mysterious providence to mourn over the deaths of some dear converts, and the unfaithfulness of others! At such times, nothing could have supported them, but the sure testimonies of God, and the glorious name and character of Him who testifies, that He 'is a strong tower;' unto which 'the righteous runneth, and is safe.' The following statement will show that in the midst of all this, the King of Zion has graciously preserved a faithful remnant. From the commencement of the Mission, 51 candidates for baptism have been received into the church; 28 have been baptized; 7 children of native converts have also been baptized. At present there are 15 candidates for baptism, and also several children; 4 in a very happy state of mind—of whom 2 were females, one of them married—have entered into their eternal rest; but 12 have been excommunicated, mostly for criminal sexual intercourse, which sin will yet cause very much additional grief to the little church here, owing to the great social depravity of these hill-tribes! This Hill Mission has at present two very promising Khasia native preachers, and others, as well as native-catechists, all of whom have been instructed by the Missionaries. They are mostly engaged every Sabbath, and often on other days in the villages. There are regular stated services at the Cherra Mission station every Sabbath, the congregation averaging about 100, both sexes attending. At the villages of Shella

and Nongwar, in the valley to the West of Cherra district, there are also regularly stated Sabbath services; the average number attending at the former being from 70 to 80; and at the latter from 30 to 40. At the former also, there is at present a kind of a religious revolution—more than half the village, which is a populous one, having cast aside a large mass of their grovelling superstitions. In this village, for some years past, a low caste Hinduism has been making some progress.

“Our prayer is, (and we call upon all who love our common Saviour to join us in imploring the Great Head of the church) that He would continue to preserve His little heritage among these romantic mountains, and cause it to be ultimately as conspicuous as their towering grandeur, by multiplying it a thousand-fold, and by abundantly vouchsafing His grace upon it, through the Spirit of all grace, ‘as the dew of Hermon, and as the dew that descended upon the mountains of Zion: that there the Lord may continue to command the blessing, even life for evermore.’

“The mountainous tract of country, called the Garrow Hills, bounds the Khasia Hills to the West, and occupies the triangular extent of mountainous country between the Khasia Hills and the Brahmaputra. To the westward of the Cherra district, the Khasia country may be considered to extend between 40 and 50 miles, being separated from the Garrows by a dense and unpopulated jungle. The country is extremely fertile and well peopled. Much of what has been stated regarding the Khasias equally applies to its inhabitants. There is a resemblance between the two tribes in several points. The Khasias are afraid of them, believing them to be cannibals. There are no educational efforts among them, or Missionary labour.”

A little book published by Nisbet and Co. in London, entitled ‘Ca Nabon’ gives an interesting account of one of the first Khasia converts, and is well calculated to excite sympathy with the worthy Missionary, whose statement I have published. The Government has lately consented to assist him with a pecuniary grant, on the ground that his labour is really a labour of civilization among tribes of men, who, to a large extent, live in a state of barbarism, of which the demon-worship, which constitutes their religion, forms part; and I hope that the day is not distant when the Government (even though it holds aloof from connection with Christian Missions as such) will co-operate with all the other Missions, which are dealing with the wild tribes in its dominions.



## Chapter V.

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Northward and Eastward of the Khasia Hills, lies the extensive territory of ASSAM, once the abode of powerful independent chiefs. Of this province I have received from the Rev. C. Hesselmeyer of Tezpore, the following statement :—

“Assam proper is situated between Long. 90° 40' and Long. 97° 20', a length of about 500 British statute miles. The breadth of the valley differs according to the advancing or retiring of the mountains and hills that form its Northern (Himalayah) and Southern (Naga, Kama and Garro hills) boundaries. The average breadth, however, is about 60 miles. The area, consequently, of the province of Assam is about 30,000 miles. To assist your imagination I may state that a steamer requires, under ordinary circumstances, about ten days to make the voyage from where Assam begins to where it ends.

“Assam is divided by the Brahmaputra into two halves, which two sides of the valley are again intersected by numerous streams and rivulets, taking their rise partly in the hills, partly in the valley itself at the foot of the hills, where their sources form a subterranean reservoir for the water that percolates through the soil down from the surrounding heights. All these side streams flow into the Brahmaputra, and thus afford means for locomotion, and for import and export of articles of merchandize. It may be easily understood that a country so well watered, and otherwise possessing such a fertile soil, must needs be a country productive of a great variety of agricultural and horticultural, as also manufactural productions; for not only sugar, coffee and tea can be cultivated and are cultivated in Assam; but also indigo, cotton, silk, lac, etc. Further the country contains in great abundance the Indian-rubber tree, or caoutchouc, the manjit, and other plants producing dye. In short Assam produces nearly all those articles which China and South Western India produce. Then we have gold, and coal, and earth-oil, and beautiful timber for boats and houses, and, what is the most important of all productions, rice in abundance. Here then is the place for commercial enterprise, for plantations and factories. Little, however, has been done in this line as yet; the natives themselves, as will be seen, are too apathetic to step beyond the narrow views of their ancestors as far as improvement is concerned; and the number of Europeans, who have undertaken to cultivate the extensive tracts of perhaps never broken soil so fertile and productive, is but small in comparison with the far stretched plains and forests, that are waiting for them. But since

Assam has grown a little in publicity, the number of 'tea-barries,' lac, dye and caoutchouc factories, as well as sugar-plantations, has remarkably increased : and the more Assam will become known to the public, the greater will be the number of enterprising immigrants, and the greater, I trust, will likewise become the facility of preaching the word among a population still very ignorant and averse to improvement of their secular as well as their spiritual conditions.

"I shall after this short geographical, or rather topographical, sketch turn toward a brief description of the people that inhabit such a fine country. Considering the size and fertility of the province one is led to suppose that its population must be numerous ; but this is not the case : the number of inhabitants of Assam is very small in comparison to what it might be. It is, however, not yet settled to what the population of Assam amounts. Some estimate it to be but 800,000 ; others again assert it to be at least 2,000,000. The middle I think to be more correct, say about 1,500,000. Why Assam should contain such a small population is somewhat mysterious. If one, however, takes into consideration the series of feuds between themselves, when subject to different Rajas ; the protracted wars with the Burmese ; the great number of Assamese, that were carried across the frontiers into Burmah ; and the number of those that fled across the Khasia hills into Sylhet and Bengal ;—then the long interruptions of the peace of the country, hindering every development of social growth and improvement, keeping the greater portion of the people in a state of misery and idleness in the woods and jungles, exposed to the ravages of sickness and vice,—it remains no longer a secret, why a country of 30,000 square miles should have a population of but 1,500,000.

"But this million and a half of people are not one race, but consist of at least 5 or 6 different races. The first inhabitants of Assam appear to have been the Cacharis, a race related to the Booteas, or a branch of the Mongolian family. These people are not very numerous, but seem to amount to some thousands ; they are however the most laborious of all, and not Hindus.

"Then there are the invaders from the South West, or from Koch Behar : these are more numerous than the former, but less energetic : they have become Hindus, but not very strict ones.

"They are followed by the invaders from the North East, the Ahoms, a tribe of Burmese, or rather Shans. They are about as numerous as the Koch is, but not Hindus ; they have retained the religion of their forefathers, and a kind of *deo* (spirit) worship. Then come those that immigrated from Bengal and Sylhet ; the Brahmins, who brought with them Hinduism ; the fishermen, washermen and merchants ; and finally a great variety of mountaineers, *viz.* Doflas, Booteas, Miris, Mishmis, etc. The Musalmans, who form but a sixth, or even less of the whole population, are mostly Hindustanis, left behind after the war, which Aurungzebe carried on with the Assamese, was ended : partly they are Sylhetians : very few are of Assamese origin.

"I may now proceed to give a few remarks on the religious state of the Assamese, who are Hindus. The Assamese are generally speaking not so close observers of the Hindu religion, as the Hindustanis and the Bengalis are. They regard however caste, and respect the Brahmins, who have done all they could to keep the

people in ignorance, in order the better to exercise their enslaving authority. Besides the Brahmans, there exist in this country three Bar Gosains, and a numerous class of under Gosains. These spiritual chiefs of the manor hold it undisputedly. They are worshipped like demi-gods, and receive the offerings of money and other gifts as abundantly as the idols themselves. Wherever you enter a village, there the whole population refer you to their Gosain, or Guru, as they themselves are unable to speak of, or to understand, any religious matter without the aid of the Gosains. Brahmans and Sudras are alike the disciples and followers of such a Gosain, be he even a Sudra himself. They all of them, with very few exceptions, are worshippers of Vishnu. Among this general class of Hindus, however, there is one sect of Maha-purushis, or worshippers of Krishna, whom they call Ishwar, and whom only these people serve,—no other gods besides him. But these Mahapurushis have again their Gosains, or heads, and also their monasteries of married devotees. Every village nearly has a Nam-ghas, or house of worship, where the respective Gosain, as often as he makes his circuit—in case he should not live in the village—reads the ‘Bhagavat Gita,’ or some other fraction of a Purana, which he explains in Assamese. The chief pujas are the ‘Kuli,’ ‘Bistu,’ and ‘Durga’ pujas. Besides these pujas, however, the religious Assamese makes puja whenever circumstances require it; and then he does it as well as he can, never taking much trouble about it. It is not necessary to enter that inexplicable labyrinth of acknowledged and private superstitions, which the Assamese shares with all his Hindu brethren. May it suffice to say that the Hindu portion of the Assamese are a sadly neglected race, in spite of all their numerous Gosains and Gurus and Brahmans. They cannot read—not even the greater portion of the Brahmans and only now and then you meet with a common man that is able to read: consequently their ignorance is boundless. Add to this the somewhat sensual disposition of the Assamese, and you may conceive what a soil the Missionary meets with. However, here I have to state that though the Assamese in general do evince little of religious feeling, yea, on the contrary, much of a materialistic mind, and frequently downright infidelity, still I have met with numerous cases of persons listening with interest and concern to my addresses. A Missionary very rarely is able to argue with the men of the Assamese population, on the arena of Hindu mythology. As to the doctrines of their shastras, they are so little versed in them, and so totally indifferent to them, that it is far the better way to argue from nature, or to speak ‘ad hominem,’ and enter at once on the great questions common to all, about sin and salvation, forgiveness and a Saviour. I may add that, as the Assamese lacks that vivacity and quickness of conception which distinguishes the Bengali, he frequently appears much more stupid than he really is. The Assamese is of a dry, or somewhat slow, but still reflecting and thinking, turn of mind: and it is just on this account that he clings more to the hereditary superstitions of his family and village than to the instilled doctrines of Hinduism. In the bright days of Hinduism in Assam, many and most brilliant temples were erected; some of them solid, grand, and most exquisitely sculptured. There may have been several hundred of temples in Assam: but it appears that, after the Musalmans had destroyed the greater number of them, the

rest were allowed to fall into decay. Besides a few temples in Lower Assam, there is not a single one, of which I know, that is still used for worship.

"The Cacharis, and those hill people who have settled in the valley, are worshippers of a spirit, or *deo*, and, having few or no rites, or caste distinctions, are the most accessible portions of the people for Missionary labour.

"The Musalmans have adopted many Hindu notions, as for instance, using caste distinctions, and the not eating of food which is forbidden by the Gurus. They too are very ignorant. Very few know the principal doctrines of their own religion, but are full of endless superstitious notions and ceremonies, and entertain each other, and their Hindu neighbours, with all possible caricatured legends about Muhammad and Christ. Nevertheless they are the most obstinate and haughty people I ever have met with.

"Though the field for Missionary labour is very thorny and barren, still I must confess that I believe Assam to afford one of the most encouraging places for the preaching of the word. The upgrown generation indeed are unable to read : but there are new generations in school and out of school, who can read and explain the reading to their parents and neighbours. Besides the inhabitants of Assam proper, there are perhaps millions, belonging to hill tribes to the right and left of a Missionary, that are willing to receive teachers—a people too, far more intelligent than the Assamese, and stretching away to Thibet and Burmah and Sylhet. Much work there is to be done, and a hopeful field and a ripe harvest : but—no labourers. The American Baptists have been for fifteen years employed in translating the scriptures, and printing useful books, and in gathering orphans and establishing schools ; but they have been alone ; and now first their sown word begins to show itself above the ground. I myself have been four years in the country, and have a small congregation of 9 to 10 persons around me, and a wide field open before me. We want nothing but a few labourers more, and a rich and powerful outpouring of the Holy Ghost upon this nation."

There appears to be no reason to doubt that Assam is advancing in temporal prosperity, and would advance very rapidly, if the population were not so limited. At the time when Lord Cornwallis left India, the country was to a great extent under British influence,\* and might very easily have been secured altogether : but the views of Lord Teignmouth's government led to a withdrawal of the troops there ; and the result soon was civil war, and then invasions from the Burmese, who inflicted fearful cruelties on the people, and, when the British at length entered the country to expel them, drove many thousands into captivity, and almost laid waste the land. The establishment of the British authority at last had come to be a matter of necessity ; and it has been followed by great blessings to the people. In respect of trade and temporal prosperity, the commencement of the cultivation of the tea-plant by

\* Robinson's Assam ; a valuable work.

the Assam Company, and by other agencies, has been an era of importance : but the population of the country is very thin. There is a great want of communication with Bengal (for the Government steamers do not go at all regularly), and the principal native traders are not Assamese, but Marwaris from Rajputana, who retire to their own country when they have accumulated sufficient wealth.

Under the ancient government not only the soil, but also the subject, was the property of the state ; and every male adult, therefore, was bound to render to the King four months' personal service, or to pay a commutation tax. From 1782 up to our conquest in 1826, there were almost incessant wars, and the people at length were so much reduced, that they were compelled to live chiefly on roots. The country is a rich one ; it contains valuable minerals, and, if its population were increased, and there were regular and frequent steam communication up its magnificent Brahmaputra, its internal resources would be rapidly developed. Much too might be done by opening up the communication between Nowgong and Ava, which I have mentioned in a former page. But already considerable progress has been made. The imports and exports of Gowalpara, the nearest district to Bengal, amounted in 1809 only to £35,920 ; the last report shows £221,987. It exported £82,000 of mustard, £17,500 of cotton, £8,200 of wax, £5,670 of lac ; and imported £37,000 of salt, £20,000 of cloth, £15,000 of pulses, and £10,000 of rice. At the base of the Garrow hills, there are thirteen markets, where the hill people barter cotton, ginger, and chillies, for cows, fowls, rice, and fish. They come down armed, and sometimes create great confusion. Recently these markets have been closed, in consequence of these people having carried off, and murdered twenty-six men, for no other purpose apparently than to preserve their skulls. The statistics of the country are not very accurately known : but from Mr. Mills's Report, recently published by Government, the following estimate is given.

	Area in square miles.	Cultiva- tion.	Popula- tion.
Kamroop, .....	3,345	562	387,775
Nowgong, .....	8,712	276	241,300
Durrung, .....	2,844	346 $\frac{1}{2}$	185,569
Sibsagar, .....	5,440	256 $\frac{1}{4}$	159,573
Luckimpore, .....	9,900	134	85,296
	<hr/>	<hr/>	<hr/>
	30,241	1,575	1,059,513
Gowalpara, .....	4,104	677	141,638
	<hr/>	<hr/>	<hr/>
	34,345	2,252	1,201,151

The country is surrounded by hill tribes—not only the Garrows, but the Nagas, the Booteas, the Kookis, and other races, most of whom are entirely uncivilized, and some of whom are savage and predatory.

The American Mission was established in 1835 by the Rev. N. Brown, who had previously been engaged in Burmah. It was believed that an affinity would be found between the Karens and Assamese, and that the Missions in the two countries could be combined. The latest statistics of the Mission are as follows :

At *Sibsagur*, there were three Missionaries, two native Catechists, fourteen church-members, thirty-nine native Christians, nine vernacular schools with 280 boys, and one girls' boarding school with nine girls.

At *Nowgong*, there were three Missionaries, two native Catechists, eleven church-members, sixty-one native Christians, three vernacular schools with one hundred boys, one boys' boarding school with fifty boys, and one girls' boarding school with fifteen girls.

At *Gowhatti*, there were two Missionaries, one native Catechist, nine church-members, seventeen native Christians, two vernacular boys' schools with eighty boys, three boys' boarding schools, and one girls' boarding school with thirteen girls.

The Mission has been carried on with much energy and ability ; and its importance is very considerable. On the North it has access to the Booteas, about 80,000 in number (and these people are beginning to trade)—and to Thibet, the capital of which, Lassa, is within twenty days' journey of Gowhatti. There are also many openings for intercourse with the Nagas, and with other tribes. Brahmanism has not a very powerful hold on the Assamese ; and some of the other tribes are apparently free from all prejudice and are open to receive the Gospel. Dr. Carey translated the whole Bible into Assamese : but a new version of the New Testament by the Rev. N. Brown has been published ; and the Missionaries are indefatigable in preaching. They also publish a periodical with wood-cuts prepared by their converts, and have done much to increase the intelligence of the people. But they have a serious obstacle in the prevalent use of opium, which is grown largely in the district, and consumed to a ruinous extent by the people. The cholera too is an awful scourge in this province. Last year (1853) no less than 25,000 persons died of it in the district of Gowhatti. Small-pox also is very destructive. But probably the use of opium is the chief cause of so much susceptibility among the people to disease. Their powers are enervated, their children are feeble : yet they all go on con-

suming more and more of the fatal drug. Various measures have been proposed for the suppression of the evil, such as the introduction of Government opium from Behar, and the regulation of its sale, and a heavy duty, amounting to a prohibition, on its cultivation in the province; but a propensity to the use of opium is not easily cured, and all human laws usually fail to check it. The advancement of Christianity, on the other hand, is seen to be attended with successful opposition to every species of intemperance; and in this therefore lies the great hope of this long afflicted country.

The Rev. Dr. Peck, whom I have already mentioned, after visiting the American Missions in Burmah, proceeded to Assam, and inspected the Missions there. The information, which he collected, led him to the belief that the population was as large as Mr. Hesselmeier has stated it to be, and also to a strong impression respecting the importance of the field of labour and the satisfactory working of the Mission. I hope that the result will be an extension of this Mission, for the benefit of the Asamese themselves, as well as of the Kacharis in the province, and all the contiguous hill tribes. At present, besides the American Mission in Assam, there are only two others—namely, that at Tezapore, which Mr. Hesselmeier conducts, and the Propagation Society's Mission at Debrogur. The former is supported by local funds, and was established by the late Capt. J. T. Gordon, a pious officer who, for several years, held an important appointment in the province, and, like some others there, sought the welfare of the people by raising their spiritual condition.\* It appears, however, now to be doubtful whether this Mission can much longer be maintained. Writing to me recently, Mr. Hesselmeier said, "Poor Assam! would that the first fruit of your pamphlet might be that the Church Missionary Society, or any other society who have the means to do so, would come forward to establish a new Mission in Assam! Every new province, recently added to the British Empire in India, has been blessed with the establishment of a British Mission—Assam excepted. But I have every reason to believe that Assam would more than repay (to use a mercantile phrase) all trouble and expense. Here I am stationed all alone in this part of Assam, and the whole half of the valley stretching to the right and left of me, and in front up to the very snows of the Himalaya, with a population of at least a million accessible to Missionary labour! How discouraging to me to think that however

\* The letters to 'his daughter in India,' in the memoir of the late excellent Rev. J. Harington Evans, were letters to Mrs. Gordon.

much blessed my labours among these people may be, as soon as I am taken away, all may be again, as it were, jungle and ruins: because there is no one to succeed me:—and, if there were, the means of the Mission are so very uncertain and fluctuating that every day may announce the end of its existence: \* \* \* \* I would write you about hopes as to converts, but experience has taught me to wait patiently till the sheep are within the fold, and then to write. May the Lord help me with a richer measure of His Spirit—a spirit of prayer to become ‘a dew among many people.’ Pray for Assam that a door may be opened here for the effectual preaching of the Gospel.”

In another letter Mr. Hesselmeyer speaks (as the American Missionaries have repeatedly written) of that use of opium in Assam, to which I have adverted, as one of the chief hindrances to the progress of the Gospel. With so much unoccupied land, most of the people can find room to grow a small quantity of the poppy, and the dampness of the climate tempts them to the use of the opium they extract from it, as a stimulant. But as it is with the Karens, it probably will be with these people. The Burmese are a temperate people, and the Karens much the reverse; but the sanctifying power of the Gospel is commonly found to be effectual among them, and the use of spirits is usually discontinued, when they are received into the church. And so it may be with the poor Assamese, as to that dreadful drug, which slays its tens of thousands of China, and is to many hundreds in this country also a destructive and fatal bane.

Of the Propagation Society’s Mission at Debrogghur, the recently published report of the Calcutta Diocesan Committee contained the following full statement by the only Missionary there, the Rev. E. Higgs:

“The first proposals for building a church were made in 1845, consequent, it would appear, on the appointment of a chaplain to Assam; and, almost simultaneous with this, the idea of endowing the proposed church, ‘so as to secure the services of a resident clergyman, who might also devote himself to the reclaiming of the wild tribes around,’ was entertained by the residents. It was not, however, till after much delay and surmounting many obstacles, that they could begin to give effect to their resolutions. The foundation stone of the church was laid in 1847, and in March, 1849 the first subscriptions were received for the Endowment fund. This fund had, in September, 1850, amounted to a sufficient sum to afford an annual income of 640 Rs. At that time the Lord Bishop of the diocese visited the Province, and the residents took the opportunity of entreating his Lordship to send them, if possible, a clergyman to reside among them—they agreeing to make up his income to 120 Rs. a month. On his return to Calcutta this request was made known by



his Lordship to the authorities of Bishop's College; and, in March, 1851, I was directed to proceed to this station, and commence the Mission. I arrived here in the following June. So much then of the long contemplated plan was accomplished. The Church was finished exteriorly in December, 1852; and the interior fittings and decorations are now being gradually completed.

"From the commencement, the main object of the Mission was to convert the hill tribes around. It does not appear that the native population about Debrogurh was to occupy the Missionary's chief attention. The reason of this perhaps was, that the mixed character of the population, and the peculiar circumstances under which they had become mingled together, did not offer so promising a field for Missionary labour as the hitherto untried hill people.

"Until Debrogurh became the head-quarters of the civil authorities and a military post, it was but a small insignificant fishing village. The whole population at present, with little exception, consists of the local corps, Infantry and Artillery, with the usual amount of camp-followers; and of a few shop-keepers from Dacca, attracted by the European residents, and a few traders from Mairwarra. As may be inferred, to the vast majority of these one Missionary must be inaccessible, from the variety of tongues spoken, and other circumstances.

"The Assamese language is spoken by a few only, comparatively, in Debrogurh itself; yet it is the language to which a Missionary here must devote his chief attention, since all the village people residing out of Debrogurh only speak or understand Assamese. It is only in the large stations, which are large merely from the presence of troops, or from being civil stations, that the variety of languages and dialects occurs. The native population about Debrogurh is not large; the villages are small, and very widely scattered. Access to them is not easy; they are usually situated in the midst of heavy forest jungle, with just as much land cleared around them as will suffice the inhabitants for maintenance—a narrow pathway through the jungle connecting village with village, or leading to the main roads from station to station.

Mr. Higgs goes on to say that there are many difficulties attending his work among the hill tribes, owing to the position of the station at which he is located:—

"The nearest hills are upwards of twenty miles distant, the whole intervening country being one vast and almost impenetrable jungle, intersected by deep and rapid rivers—the Brahmapootra itself being one, and no small obstacle. To visit the hills from Debrogurh is then impracticable; nor can any thing be expected to result from the periodical visits of the hill people to the plains. In the first place their visits, though said to be annual, are very uncertain. Since I have been here, scarcely any have come down. One year they were deterred by a reported scarcity in the plains, and the consequent high price of food. Last year the appearance of cholera, and the murrain among the cattle, deterred them from their visit: and this year something else may occur, which will keep them away. Again, when they do come, they only come in small bodies, and remain but a few days, generally 10 or 12. As soon as they have bartered away the few products of their hills, which

they bring down, and have supplied themselves with a few necessities or luxuries, which their own hills do not afford them, they move off to their houses again, or, may be, wander about the plains from village to village for a short time longer, to pick up what they can either by begging or stealing. Under these circumstances, I do not see that much, if any thing, can be done with them, even supposing that the missionary were able to hold free intercourse with them. As it is, not more than one or two of each party can speak a few words of broken Assamese, and they act as interpreters to the rest. The others speak their own tongue, and none else—each of the many different tribes speaking a different language, bearing only a very faint, or a fancied, resemblance to one another, and not one being a written language. These are great difficulties in the way of a Mission to the hills, conducted from the plains. The only effective way to meet them would be for the missionary to go to the hills, make himself as one of the people, and live entirely amongst them.

With the view of meeting these difficulties, in the way most likely to succeed, until he should be able to settle among these hill tribes, Mr. Higgs applied for and obtained a grant of jungle land from the Government, as a spot on which he hoped to induce some of the people to settle.

The following is an account of his difficulties and his success in this scheme :—

“I have now a small colony from one of the hill tribes, Abors, settled on my land; they number in all 63 souls. Some of them have been settled more than a year and a half; others are of later arrival. They are now independent of any assistance from me; their own crops afford them a sufficient livelihood, and as labourers they earn somewhat. Those, who have most recently arrived, only require occasional assistance; and I may say the whole of them are independent. When first they came from the hills to the plains to settle, it was very difficult to manage them; their wants were almost numberless, and their complaints without end. They had but little courage to meet the many disappointments and obstacles, which await settlers in a new country. They did not even know how to sow or plant out their rice; this had to be taught them. By being constantly with them on their first arrival, and lending them a helping hand in their clearings of the jungle, or rather shewing them an example—for the real help was little enough—I often quieted murmurs of dissatisfaction, and drove away half expressed desires of returning to their old haunts in the hills, and in fact eventually gained their confidence,—so much so, that they became persuaded that all I did or advised them to do was solely for their own advantage. They are now much reconciled to their position, though sickness amongst them of late has again scared them; they are also fast learning Assamese, and I am daily more and more able to hold freer intercourse with them.”

Then, after speaking of the religion of the people, or rather of their want of religion, he proceeds :—

“Almost all the hill people, who come to reside in the plains, and foreigners, who come to Assam not being Hindus, eventually become proselytes to the Gossain.

Their initiation is very simple: they come to the Gosain with an offering, begging to be admitted as his disciples. He then admonishes them to abstain from killing cows, and eating certain things, and particularly from cursing any one. This done, he gives them a *mantra*, mostly a single word, which they are to repeat when they bathe, or when they eat. He then dismisses them: and ever after they proudly call themselves Hindus. Any infraction of the directions given by the Gosain is followed by a feast for his benefit. The Muhammadans are equally eager in making proselytes among their people, and also among the Assamese; and the initiation is equally (or even more) simple. And so it comes to be, as I said before, that the mass of the people in Assam have no religion at all; they live almost as though there were no God: they seem to think that religion is no concern of theirs: they are called by a certain name, and that is enough for them.

"So far as my experience goes, however, one exception at least must be made in point of morality, in favour of the Kacharis.\* There are a large number of these people settled in Assam, and have been so for many generations. Their villages bear a marked contrast to the common run of Assamese villages, and are patterns of neatness and cleanliness; the people also are trustworthy, and unchastity is by no means common. I believe all, that have been any time settled in Assam, are now nominally Hindus, and are followers of some one of the Gosains. I have had more to say to this class than to any other in Assam. In every respect they are more promising to a Missionary than any other class. Though they have taken the name of Hindus, they still retain their own religion. They acknowledge one Supreme Being, the Governor of the world, to whom they are bound, they say, to pray, and by whom they will be judged hereafter. No superstitious regard is paid to animals, beyond that of the cow since they have become Hindus; idol-worship is only now just beginning to have place among them. There are a considerable number of these people settled near to the place where my Abor Colony is, and I became well acquainted with them in my frequent visits to the Abors. The rains interrupted my regular visits, as the path leading to their villages lies through heavy jungle, and was flooded all the rainy season. At first they hardly understood the nature of my visits; when they did, they became very shy and seemed disturbed at my presence, which I found was caused by apprehensions on their part that their Gosain would come to hear of it, and punish them with fines for listening to me; this however wore off, and I was latterly gladly welcomed.

"The Mission school is under the care of Catechist Sindoo Ram Doss, the first Assamese convert, educated at Bishop's College, and appointed school-master in 1853. It numbers at present only 21 boys, a great many having left when the pay-system was introduced. Those now educated in the school pay from 8 annas to 1 rupee a month. As there is no other place of education in Debroughur, there is little doubt that the school will soon fill again."

As to these hill tribes the same claim for help from Government

\* A gentleman well acquainted with Assam says of them in a private letter, "They are a very interesting people, and offer by far the most hopeful Mission field in Assam. My belief is, they are now open to conversion, and would receive and maintain a Mission amongst themselves. Meantime they are dropping into Hindu superstitions."

appears to arise, as in the case of the Khasias under Mr. Lewis : and, if the American Missions consent to receive aid from their own Government in prosecution of their work among the North American Indians, there does not appear to be any reason why they should not avail themselves of the liberality of the British Government in India ; and I suppose that no conditions would be imposed, which would prove an obstacle to the Propagation Society taking grants from it.

Of the mountain tribes mentioned in the foregoing pages, the Booteas, (immigrants from Bootan, a country to the north of Gowalpara and Kamroop,) were once the objects of several remarkable missionary efforts. An interesting narrative of these attempts forms one of Mr. Lewis's series of papers in the *Oriental Baptist*, and I have much pleasure in subjoining it :—

“The spiritual destitution of the inhabitants of Bootan awakened much compassion in the minds of Thomas and Carey very shortly after they settled in the district of Dinagepore ; and as early as October, 1795, they urged the Society in England to send Missionaries there. Their peculiar interest in this country may probably be traced to the fact that some of its stupendous mountains are visible at Moypaldiggy, where Mr. Thomas resided. Who can doubt that those distant, snow-clad heights were often gazed at by our first Missionaries, with a strong desire and fervent prayers for the speedy evangelization of the people who dwelt beneath them? There was also much in what they had heard concerning Bootan, which led the Missionaries to regard it as a peculiarly eligible field for the proclamation of the gospel. For example :—there would be nothing to apprehend from the jealousy of the British Government, for Bootan lay beyond its borders ; the people, too had no caste to hinder them from receiving the truth ; so that it might be hoped that the word of the Lord would soon have free course and be glorified there, if it could only be once introduced. Then again, if Missionaries were stationed there, they might, from their nearness to the Dinagepore district, maintain frequent intercourse with Moypaldiggy and Mudnabatty, and thus secure whatever assistance was necessary to their comfort and support in the great undertaking.

“In March, 1797, Thomas and Carey fulfilled a long cherished desire, by making a journey to the borders of Bootan, when they were very kindly received by the Subah of Bhot-hat, who interchanged presents with them, and formally acknowledged them as his friends. They were not able to ascend the hills as they intended ; for this could not be done without the sanction of the Deb Raja, whose palace is at Tassiaudon, and the Missionaries could not tarry. They, however, preached in many places, by means of an interpreter, and were greatly cheered by the attention which was given to their message. The Subah promised to supply them with two persons competent to instruct them in the Bootani language, and they left Bhot-hat with sanguine expectations of being able soon to commence a mission there. The Subah afterwards wrote to Mr. Carey, who fully intended to

pay another visit to him, and to penetrate further into Bootan ; but circumstances prevented him from accomplishing this purpose.

"After the seat of the Mission had been removed to Serampore, opportunities of communicating with Bootan were of course very few. Still an ardent wish to establish a Mission there was entertained by Carey and his associates. In August, 1803, Mr. Marshman wrote, "We cannot help looking towards Bootan with a wishful eye;" and in 1805, a definite plan for translating and printing the Scriptures in the Bootani language was drawn up for publication. It was not, however, until the year 1808 that any decisive steps were taken towards commencing a Mission there.

"We have already related the great difficulties which beset the Missionaries at Serampore upon the arrival of Messrs. Chater and Robinson, and have seen how these led to the Mission to Rangoon. When a field of labor had thus been provided for Mr. Chater, the brethren consulted as to where they might with greatest advantage secure a station for Mr. Robinson. Having ascertained that there was no prospect of finding a settlement for him within the British dominions, they deliberated concerning the possibility of obtaining an entrance for the gospel into some neighbouring country ; and at length submitted to Mr. Robinson's choice, the following places as eligible for missionary stations ;—Bhot-hat, Assam, and Arracan. Mr. Robinson was at this time at Cutwa, assisting Mr. Chamberlain in his arduous labours there ; but he prayerfully considered the proposition made to him, and at length made choice of Bhot-hat, gladly embracing a suggestion of the senior Missionaries that Mr. William Carey should be invited to accompany him. At the beginning of April, 1808, therefore, Mr. Robinson and his family removed to Serampore, and on the 19th, the two brethren commenced their journey to Bootan. They proceeded to Bárbari, a village in the Company's territories, not quite twenty miles from Bhot-hat, when they were informed that a civil war had broken out in Bootan, and that they could not with safety advance further. Having by careful enquiry satisfied themselves of the truth of these statements, they were compelled to abandon their purpose, and returned to Serampore.

"The unfavorable issue of this journey did not alter the determination of the Missionaries ; and, on the 24th of January, 1809, Mr. Robinson left Serampore again, with the intention of forming a station, not within, but near to the borders of Bootan, hoping that in this way the language might be acquired without risk, and preparation made for carrying the gospel into the country as soon as a favourable opening presented itself. Mr. Robinson does not appear to have cordially approved of this arrangement ; and, after he had left Serampore, he was much inclined to avail himself of some proposals made to him by two gentlemen in possession of indigo factories near Malda, that he should take up his abode with one of them as a Missionary. The disposition of the British Government to interfere with Missionaries was now somewhat abated, and Mr. Robinson had reason to believe that he might labor with good prospects of success among Bengális, whose language he had now well acquired. His wishes were, however, overruled ; and he was urged by the brethren at Serampore to proceed without delay to Bootan, and commence the Mission there. The motives, which led them thus to oppose his settle-

ment in Bengal, are clearly exhibited in the following extract from a letter written at the time by Dr. Carey :

" I consider the work of translating the Scriptures as one of the first duties of a Missionary, and as laying the foundation of the future prosperity of the church in any country. I see, however, that there are but few sustaining the Ministerial character, and even the Missionary character, who have abilities or industry enough to do it, and even among them there are some who cannot so far separate themselves from what is called civilized society as to engage in it. I believe brother Robinson has abilities for it."

"In regard to such stations in Bengal as had been offered to Mr. Robinson, Dr. Carey in the same letter expresses his conviction that, owing to the jealousy of the Government, they could be occupied to as great, 'and perhaps to much greater advantage' by 'a native brother, or a Portuguese, or Armenian.'

"It was, therefore, because they regarded Bootan as a post of great importance and high honor, that the Serampore brethren were so desirous that Mr. Robinson should occupy it; and, yielding to their wishes and arguments, he again resolved to proceed with this Mission. Mr. William Carey had, a few months before this, settled at Sádámahál; but when Mr. Robinson reached that place on his way, Mr. Carey consented to go with him, and assist him in the arrangements it was necessary to make with the Bootan officers at Bhot-hat. They reached this town on the 30th of March, and were very hospitably entertained by the Kátná, or governor. Presents were interchanged, and the missionaries were formally acknowledged as friends by this official, who, however, could not sanction their proceeding into the interior of Bootan, and gave them no encouragement to settle at Bhot-hat; but told them he should be glad to see them occasionally, and that they might come to the market whenever they pleased. It does not appear that he had a clear understanding of the object for which they sought access to the country. Having a few days before obtained the promise of a place for building at Bárbári, the missionaries returned thither. Mr. Carey soon left for Sádámahál, but Mr. Robinson commenced erecting a bungalow for the reception of his family, and confidently anticipated the speedy attainment of the objects of his mission by learning the Bootani language and securing the confidence of the people. In a few days, however, exposure to the sun brought on a very severe attack of fever; and he was obliged, as soon as possible, to retreat to Dinagopore, leaving his bungalow to be completed in his absence by natives. As soon as he was able to undertake the journey, he returned to Serampore to bring away his family; but owing to many hindrances arising from sickness, he was not able to set out on his journey back to Bárbári until the 1st of November, and the family were not settled in their habitation before the latter part of March, 1810. Mr. Robinson then began to seek for some one able to instruct him in Bootani, but without success; though he applied to the governors of two towns in the neighborhood. Though discouraged in this respect, he regarded Bárbári as a place very well adapted for missionary labor among the Bengális, and was much cheered by the number and attentiveness of those who listened to the gospel from his lips. His labors were, however, soon interrupted, first by a violent fever which assailed him, and afterwards by the illness and death of Mrs. Robinson. This last heavy

affliction was immediately followed by another, which, in a place so remote from Calcutta, was very distressing:—the bungalow at Bárbári was attacked by robbers, who despoiled it of many of the necessities it contained. Mr. Robinson was therefore again compelled to visit Serampore, that he might place his motherless children under the care of the mission family there, and provide himself with requisite supplies.

“On his arrival in September, the brethren at Serampore arranged that Mr. Cornish, an English member of the church at Calcutta, and a probationer for missionary labor, should accompany him to Bárbári: and on the 29th of October the two brethren, having been committed to God in prayer, set out for their station. They reached it on the 19th of January, 1811, and immediately commenced their attempts to benefit the people around them, and to prepare themselves for usefulness amongst the inhabitants of Bootan; but only three days after their arrival a terrific disaster befel them. A company of about fifty dakoits, armed with spears, made their way into the bungalow at night. Mr. Robinson was attacked by some of the ruffians, and received several slight wounds from their weapons; but he succeeded in escaping and in effecting the escape of Mr. Cornish and his family, and they all hid themselves in the fields until the morning, when, on returning to the house, they found its contents plundered or destroyed, two of their servants murdered, and another severely wounded. In extreme distress, they set out at once for Dinagopore, which they reached with great difficulty on the third day. Here they were most hospitably entertained, and their wants were supplied by Mr. Fernandez and his family.

“This calamity made it necessary to devise new plans for prosecuting the Bootan mission. Mr. and Mrs. Cornish returned to Serampore and afterwards removed to the neighborhood of Dacca, where they endeavored, with the aid of a native preacher, to make the gospel known. Mr. Robinson, however, did not yet abandon his design. He no longer wished to settle at Bárbári, where experience had shown that life and property were unsafe, but earnestly desired to obtain permission to reside at some place within the boundaries of Bootan. This plan the brethren at Serampore strongly recommended. Mr. Robinson therefore dispatched a letter to the Subah of Chámarchí, a town situated among the Bootan hills, asking permission to go there. His messenger was not, however, permitted to proceed with the letter. Mr. Robinson then himself set out towards Bootan, resolved to leave no means of obtaining an entrance into the country untried. He reached Bhot-hat on the 9th of April. The Kátmá was not there, and as it was evident to Mr. Robinson that nothing was to be gained by awaiting his arrival, he resolved to go forward to Minagari, about six miles distant from Bhot-hat. Here he found another Kátmá, from whom he endeavoured to obtain permission to proceed to Chámarchí, or even to settle at Minagari. He was received civilly, but assured that without the orders of a superior officer, neither the one thing nor the other could be permitted; and, after much fruitless conversation, he was obliged to return to Dinagopore, the Kátmá having promised that he would write to the Deb-ríjā and solicit his consent to the Missionary's wishes. The reply of the Rájā was forwarded by the Kátmá about a month after, and, as it clearly conveyed a refusal to

permit any Englishman to settle within his dominions, Mr. Robinson was satisfied that nothing further could be done at present to carry out the desires of his brethren and himself. The brethren at Serampore, having been fully informed of all the measures he had adopted and their results, concurred in the opinion that the attempt to establish a Bootan mission must be abandoned; and it was afterwards resolved that Mr. Robinson should commence a mission to the island of Java.

"The complete failure of this effort to convey the gospel to the inhabitants of Bootan must be looked upon with deep regret. Much time and money, and even life, which might have been profitably expended elsewhere, were lost in the experiment. But the brethren concerned in this enterprise did what they could; and it cannot be doubted that, in the great day, these abortive attempts will be graciously acknowledged by Him, whose glory they desired to promote.

"Before we conclude this short sketch of the history of the Bootan Mission, we may mention a very pleasing occurrence which took place just four years after it was abandoned. We refer to the baptism of a native of Bootan at Patna, by Mr. Thompson, afterwards of Delhi. It was in November, 1814, that this poor man, named Kiaba, was brought to Mr. Thompson, and made an earnest request to be instructed in the doctrines of Christianity. He was about twenty-six years of age, of an exceedingly docile disposition, and very liberal and compassionate to the poor. He had been absent from Bootan about twelve months, but, having lived with people who could converse with him in Bootáni, he possessed but a very imperfect knowledge of any other language. Such was his anxiety, however, to become acquainted with the New Testament that, with Mr. Thompson's assistance, he was soon able to read the Hindi scriptures, and he readily embraced the truths of the Gospel.

"When Kiaba's determination to embrace Christianity was noised abroad, a Cashmerian, with whom he had been living before, made use of all the influence he could command to turn him aside from his purpose, and to induce him to become a Musalmán. But all such efforts were in vain. Kiaba was steadfast, and afforded increasing evidence of his sincerity. In the beginning of April, 1815, therefore, Mr. Thompson, being fully persuaded that he had been made the subject of divine grace, baptized him. After this, Kiaba displayed much zeal for the conversion of the heathen around, and was employed as an assistant by the Missionaries at Patna and Digah for about a year, and then removed to Monghyr. After this we have not been able to trace his course.

"Had the Bootan Mission been carried on to the date of Kiaba's conversion, it is probable that he might have rendered important service in it. As it was, we cannot doubt that the brethren regarded his conversion as a token that the Lord had not forgotten their work of faith and labor of love for the benefit of Bootan. May the day soon come when the many prayers offered for that country shall be fully answered, and its inhabitants be all brought under the influence of the Gospel of the grace of God."



## Chapter VII.

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IN pursuing our inquiries, I believe that the best course will be first to complete the examination of Eastern Bengal, by next entering in succession on the four other Eastern districts, namely, Backergunge (or Burrisaul), Dacca, Dacca Jelalpoore (or Furreedpoore), and Mymensing. I propose, then, to take some of the districts surrounding Calcutta, the Sunderbunds, Midnapore, the Twenty-four Pergunnahs, including the Twenty-four Pergunnahs proper, Calcutta, Baraset and Howrah, and then Hooghly: afterwards, proceeding from Hooghly to the other Western districts, we can enter Burdwan, Bancoorah, Beerbhoom and the South Western Agency; then Nuddea or Kishnagur, and Jessore, in the centre of Bengal; and lastly, Moorshedabad, Rajshye, Malda, Purneah, Darjeeling, Dinagepore, Rungpore, Bograh, and Pubna. There will then remain the province of Behar, with its zillahs or districts, of Bhagulpoore, Monghyr, Behar, Patna, Tirhoot, Sarun (including Chumparun), and Shahabad; and lastly the province of Orissa, including the districts of Cuttack and Balasore and Pooree.

The first district, according to this arrangement, on which we have to enter, is that of BACKERGUNGE or BURRISAU; a district in which there has long been a Baptist Mission, and where of late years a very interesting and remarkable blessing has been experienced. One of the Missionaries, (at present the only Missionary there,) the Rev. J. C. Page has kindly favoured me with a statement, which will describe the district much better than I can:—

*“Backergunge.*

“The district of *Backergunge* lies due East of Calcutta, distant about ninety miles in a straight line. Its capital is *Burrisaul*, where the principal Civil and Criminal Courts are held. Its extreme length from North to South is eighty miles; and in its widest part it measures fifty-four miles. On the North are the districts of Dacca and Dacca Jelalpoore; on the East, the great river Megna separates it from Tipperah; on the South is the Bay; on the West it has the Sunderbuns and zillah Jessore. The area of the district may be about 3,500 square miles. With the exception of a few comparatively small patches towards the North West and South

the whole of the district, down to the sea, is under cultivation. It is endlessly intersected with rivers and creeks. The country is low and flat throughout; and the greater part of it is for months together under water. Most of the villages are so many mounds of earth artificially raised, and connected together, or disconnected, by tanks and ditches. The highest parts are towards the East and North; and in these directions, strips of land may be found high enough for indigo. The West and North West is one immense swamp, whose mud and water, in some places, never dries up. Yet, though there are really no roads whatever in the district, it is remarkable that in these particular parts, we find remnants of what must once have been excellent high ways, with brick bridges here and there. The aspect of the districts may be described in a word. It is for some months one sheet of waving green, thickly dotted over with villages large and small; and then one sheet of mud, with all its villages rising still higher above the level of the plain. For the greater part of the year there is no communication from place to place, but by boat. Not a single cart of any description is to be seen: almost every ryot has his little boat; and without this he would be thoroughly crippled.

"The district is divided into thirty-three Pergunnahs; and these again are subdivided into independent or dependent tenures of various kinds. There are altogether 4,516 estates in this district, paying revenue to Government. Of these, one estate alone pays above 50,000 Rs. annual revenue; 16 estates pay from 10,000 to 50,000 Rs.; 158 pay from 1000 to 10,000; and 4,341 pay under 1,000 Rs. The proprietors of many of these estates are non-resident; others are managed solely by agents; many, too, really belong to parties whose names nowhere appear. In some cases some valuable properties are broken up into small fractions, which by degrees are all but swallowed up by neighbouring estates. The descendants of a Zemindar multiply: they quarrel amongst themselves, go to law, lose half of what they are worth—and, unless the Government interfere, and place the whole estate in the hands of the Court of Wards, become estateless, moneyless, and helpless.

The revenue from May, 1851, to April, 1852, amounted to

From land, .....	1,016,456 Rs.
„ Stamps, .....	80,986
„ Opium and Abkaree, .....	45,000

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Making a total of rupees, ..... 1,142,442 or £114,244.

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"The trade of this district, though extensive, is confined to but few articles of commerce. Rice is abundantly exported, principally to the Calcutta market. Backergunge on the South of Barisaul, many years ago the principal station, is about the largest depôt. Thence, as also from Nulchitty and Jhalakatec, hundreds of boats of the largest size carry away the produce of the ryots' fields. In parts of the district, cocoanuts abound, and are mostly sent away to the North and East: to Naraingunge in Dacca, Serajgunge in Mymensingh, and Hobeegunge in Sylhet. The betel-nut also is produced in large quantities; and generally taken away by the Mugs and Burmese. These, before the war, used to pay Nulchitty (the largest

mart in the district,) an annual visit; and bring with them logs and planks of teak wood, as also *kuth*, (Japan earth) which were generally exchanged for betel-nut and cotton. A goodly supply of *goor* (coarse sugar or molasses), both from the sugarcane and date tree, is prepared in many villages, and carried to the larger market places, whence it travels to Naraingunge in Dacca, and other parts where sugar factories are established. Common *durma* mats, prepared from reeds cut from the extensive marshes on the West and North West, are exported in boat-loads to Calcutta. So also fish caught in the many jheels in the same direction. At certain seasons of the year quite a little fleet of small boats full of the *koea*, *singhee*, and *sole* fish may be seen passing to the Eastward. The boats are converted into tanks, and the water occasionally changed. They are long in their passage to Calcutta; but, if no great number of the live cargo die, the speculation is very profitable. There is also a brisk trade in wood, brought from the Sunderbuns. There being an unlimited demand for boats from the largest to the smallest size,—hewing timber, and splitting it into planks, sawing, boat-building, and boat-selling keep thousands of hands in active employ.

“There is no doubt that the trade of this district would be vastly increased, were there more protection to merchants from the river dacoits, and fewer obstructions offered to the passage of their boats. Every boat, that has a cargo whether of rice, cocoanut, goor or fish, is liable to detention on most routes;—and it is not very certain, when their cargoes are disposed of, that the money will find its way into the merchants’ hands. It is very difficult to say what may be the amount of the population of this district. Some years back it was estimated at between 7 and 800,000; but 1,000,000 would be nearer, if not below, the mark. There can be no doubt that the district is thickly inhabited, and that there is a gradual increase of the population. The banks of every river have villages upon them; every creek leads into villages; the very swamps have their villages. From the sea, up to the most Northern point, there is scarcely a barren uninhabited spot.

“It is supposed that there is an equal number of Hindus and Mahomedans: perhaps the proportion of the former preponderates. There are many families of *Mugs* settled near the sea; and active, industrious, and well to do, they are. Some Christians of the Roman Catholic persuasion are to be found at Seebpore (in the neighbourhood of Backergunge), where they have a church and a priest. There are also some 1,600 persons, old and young, connected with the Baptist Mission.

“There are very few respectable or wealthy families among either Hindus or Mahomedans. The majority of the Zemindars and Talookdars would pass for little in more favoured districts. Perhaps the native officers of the various courts hold a higher position, on the whole, than most of the proprietors of the soil.

“*Education*—there is scarcely any throughout the district. There is but one English school, and that at Barisaul. Originally it was founded by the Serampore Mission, and supported in part by a fund of its own formed years ago, and in part by periodical subscriptions from the native gentry. But there has been so little about it worthy of commendation, that one is happy to know that Government has at last consented to take it under its fostering care, and provide better teachers than it has yet been favoured with. Two or three attempts have been made by

Zemindars in the interior to open small English schools; but no great success seems to have attended their efforts. When Lord Hardinge instituted the famous 101 vernacular schools, *three* were allotted to this district; but, after languishing on a few years, badly conducted and scarcely superintended, it was recommended by the authorities that they should be closed; and closed they have been. Scarcely a vernacular school is to be seen any where. The Baptist Mission is not unmindful of this state of things: it is doing some good in a humble way; but it can scarcely attempt more than to impart the slightest education to the large Christian community under the care of the Missionaries.

"This lack of education is very apparent in every direction. There is scarcely a Pundit or a well read Moulavie to be met with. Really good Bengali is seldom, if ever, heard. General knowledge there is none. Few Bengali newspapers find their way to these parts. Indeed, in the Western districts every ignorant blundering speaker is said to come from the East. It does not appear that the Zemindars and more respectable classes care much about improving their own minds, or educating the lower classes. Schools might be established,—means are not wanting; but far more interest is attached to an endless process of litigation, than to any attempts to acquire, or impart knowledge. Nevertheless, there is no doubt that much success would attend any properly directed, and efficiently sustained, attempts to educate the people. There is more energy and activity of mind generally among them, than are to be found in many other directions. At present all their energy of character is directed to evil doing. In no zillah, perhaps, is there a larger amount of crime. To give one fact, during the year 1852 as many as 16 persons, concerned in separate cases, were hung for murder!

"There are many thousands of families of the *chandal* caste. Half the cultivators of the soil are of this class. They are despised by the brahmin, and oppressed by the Zemindar, but they are nevertheless a very interesting people. Many of them are gaining possessions, aspiring to knowledge, and rising to a kind of respectability. Lowest in the ranks of Hindooism, their attachment to it is generally very weak. Amongst them a few may be found seeking after the knowledge of the one God, and professing contempt for the gods of wood and stone their superiors worship. They acknowledge one supreme being, whom they designate by the name कर्ता, karta—maker or creator, and whom they would too hastily, and therefore too familiarly regard as *father*. Occasionally they meet together, feast together, and sing together what they understand to be songs of praise to this being, but which are nothing better than new versions of the common songs in honor of the gods and goddesses. They have their teachers who rank as high as *mahants*; and a spirit of very fanaticism not unfrequently characterizes these men. It is this which gives a *chandal* mahant often more influence in whole villages together, than a brahmin could exercise.

"Among the Mahomadans perhaps every third man is a *Ferazee*. These reformers, as their name implies, profess adhesion to no law, no institution, no ceremony, but what has a *Divine origin*. They pretend to conform more rigidly to the Koran; to abstain from every thing that has the slightest appearance of heathenism, and are both more exclusive, and more self-conceited, than their neighbours.

They are a united body, strict in their devotions, and proselyting in their spirit. Still a few characteristics in their *domestic* economy, perhaps, distinguish them from the orthodox sect, more than any thing else. Their head and chief is the famous Doodoo Meea, who occasionally visits particular localities, propounds some doctrine of reform, and levies a pretty heavy contribution. The Ferazees are inclined to think that they ought to be exempted from paying any land tax to Government, or indeed acknowledging any Christian as their master.

"The *Serampore Mission* in 1829 had its attention drawn to this district. The first step they took was to establish an English School to which Mr. J. Smith, now in the Government Institution, Jessore, was appointed. Besides the direct good this school might accomplish, it was intended, supported as it was from sources extraneous of the Mission, that it should relieve the mission of part of the expense of maintaining its agent. Mr Smith was at the same time expected to employ all his leisure in preaching the gospel. In this latter work he was greatly assisted by Mr. Parry, now in Jessore, then holding a subordinate situation under Government. There were also employed two or three native preachers and school teachers. The result of these labors seems to have been the baptism of *four* converts, one of whom to this day continues stedfast in the work of making known the gospel of Christ. Some four years after, Mr. Barciro was sent from Serampore to succeed Mr. Smith. On the removal of Mr. Smith he became teacher of the school, and attended to other engagements as time permitted. But, not very long after, he got hampered with a zemindaree and the situation of stamp daroga of this district, to so great a degree, that very little missionary labor could possibly have been carried on. The Lord however, had designs of merey towards the people of the district, which notwithstanding the neglect of man should force themselves into fulfilment. About ten years ago, a man by name Kangalee, at that time a mahant among the Karta-bhoja sect, and a perfect enthusiast, seemed to have been unsettled in mind as to the truth and advantage of the system he professed. It appeared to him, that there was a purer and more consistent religion somewhere to be found; and (to give mere facts, and not to speculate upon them) in visions of the night, when deep sleep falleth on men, he was often disturbed in soul, and urged on to seek out this grand new Truth. He came to learn that *Eeshoo* (Jesus) was the name of a great Saviour, and that this could be tested by the removal of grievous maladies through his name. Strange as it may sound in this day, yet it is confidently related, that Kangalee himself and a few others really leprous recovered, by simply believing that that being whose name they now heard would cure them of their disorder. The fame of this new name and the attendant cures, spread rapidly. The mahant's disciples flocked around him. Other enthusiasts joined him and widely proclaimed that Hindooism and caste were about to be abolished; that the true religion was about to be established. Then did brahmans and zemindars unite to stifle the spirit of inquiry that had arisen. But their opposition only gave Kangalee and his followers a celebrity they never expected; and scarcely desired. They had indeed to fly before the storm; but wherever they went their strange views attracted attention. They now began to feel the necessity for a little more knowledge, and for some support; so the mahant, now called

christian, with 17 disciples came in to Barisaul. At first they prepared, and thought of presenting to the authorities, a petition stating their change of religion, and their abandonment of caste, and asking for protection. But this course did not appear quite satisfactory. They were at their wit's ends. However, in a very strange way, they were eventually directed to Mr. Bareiro's house. They saw him, told him their tale, were encouraged, instructed a little, and dismissed with the promise that Mr. Bareiro would visit their head-quarters, the village of Ramsiddhoe, about a day's journey North of Barisaul. Mr. Bareiro went, preached, and returned. He renewed his visits occasionally, till Kangalee, with a few others, was emboldened to make a public profession of faith in Christ. In the course of some two years Mr. Bareiro baptized nearly 300 persons; but it is evident that he was very unwise in the haste with which he received candidates. Men in those days heard of christianity and forthwith professed it. There was no knowledge acquired, no change undergone. There is no doubt that had Mr. Bareiro been allowed to continue this ill-judged work, much harm to the true interests of christianity would have resulted. It happened, however, that the reports of these many so-called conversions attracted the attention of the Baptist missionaries in Calcutta, so as to lead to two visits to the district. The result of these visits of other brethren led, on the one hand, to the pleasing assurance that a good work had been commenced of the Lord,—but, on the other, to a painful determination as to the necessity of dissolving at once, for reasons which need not be mentioned, Mr. Bareiro's connexion with the Mission.

"The village stations in the district were for some twelve months put under the care of Mr. Parry, who paid them one visit himself, and sent several native agents to labor among them. In March 1848, I, from Calcutta, arrived, and took charge of the Mission in this district. At that time there was much to discourage one. There were all kinds of errors spreading among the newly formed christian community, and all kinds of evil tolerated among them. I felt it indispensable to break up the churches and form them anew. Scores who had been baptized by Mr. Bareiro had returned to heathenism, scores more were not considered fit to be admitted to church-fellowship. Evidence of character and life was taken in the case of all received. The native preachers were settled with their families among the people; and attempts were made to get all the people, old and young, to learn to read the Scriptures. In July 1849, Mr. and Mrs. Page were cheered and strengthened by the arrival of Mr. and Mrs. Sale from England. Since then the united labors of the missionaries have not been unfollowed by a blessing. At the present time the number of stations (in the villages N. W. of Barisaul) where there are native assistants residing, and where there are, or will soon be, chapels erected, is *eleven*: of substations *twenty-two*. The number of native preachers and teachers is *sixteen*. The whole community, as before remarked, numbers 1,600 souls. Of these 210 are in church-fellowship. There is a girls' boarding school of 22 children in Barisaul, under Mrs. Sale. In *six* villages about 150 women attend, for a couple of hours every day, schools conducted by the native preachers' wives. Many men and boys are also learning. A considerable portion of the people have, within the last five years, learned to read the Scriptures. Some encouraging ad-

vance has been made in religious knowledge ; and there is a great improvement in the general character of the people. There are, nevertheless, several discouraging circumstances which ought not to be kept out of view. The Christian people are gathered from the lowest, most degraded, and ignorant class ; and vast labor must still be spent on them. They are very poor, and sometimes oppressed, and require to be defended and befriended. They are comparatively a *new* people who require much patience in dealing with them, and much allowance to be made for them. Still, it may be said that Backergunge, as it is the largest, so it is well nigh the most promising field in the Mission."

Since this interesting paper was sent, Mr. Page has lost Mr. Sale's valuable assistance by his removal to the Baptist Mission in Jessore, and this important and hopeful missionary field is for the present left to him alone ; but a colleague is now coming out from England to join him.

I wish that I had the power to add to Mr. Page's statement, others similar to it, respecting other districts ; but unfortunately it is not easy to obtain detailed information in Bengal. The next district we enter is Dacca, and respecting it I hoped to obtain a statement from the venerable Missionary the Rev. W. Robinson, having written to him in the course of last year, begging his assistance, but his last illness soon followed, and ere long he entered into rest. He had laboured there for several years, after his three perilous attempts to enter Bootan, and some years of labour in Java, while it was held by the British.

The district of Dacca once was a province. It included Furreedpore, Mymensing, Backergunge and Tipperah, and contained upwards of 15,000 square miles. The city of Dacca too, was one of great wealth and importance ; its trade in muslins, was celebrated, and its population was estimated at 300,000. But the district of Dacca now is much circumscribed ; its whole population is estimated at 542,540, of whom at the utmost 60, or 70,000 are in the city. The trade in muslins has greatly diminished, and the very finest kinds, which were unrivalled for softness and beauty, are now rarely made at all ; but the trade of the district in salt, grain, tobacco, and indigo is considerable. The population is divided nearly equally into Hindus and Musulmans, but there are many Roman Catholics and some Armenians. In the city of Dacca are 119 places of Hindu, and 180 of Muhammadan worship. There is an important Government College with 386 scholars. After Mr. Robinson's death there was but one Missionary for the whole city and district, the Rev. R. Bion ; but recently that promise has been fulfilled "instead of the fathers shall be the children," for a son of Mr. Robinson has been ordained for this station. The Mission was commenced under the Ser-

ampore brethren in 1811, and it usually had two brethren engaged in it. Of these, one for many years, was Mr. Leonard, a man whose conversion, while a soldier under punishment, was very remarkable, and whose subsequent career won for him a rare degree of affection and respect.

An attempt was made in Lord Auckland's time to obtain from the medical officers of the East India Company, topographical notices of their respective districts, but with no very satisfactory result. One work of value however was thus obtained,—Mr. Taylor's sketch of the Topography and Statistics of Dacca, and it is with no ordinary pleasure that the enquirer into the state of Bengal turns to a book of this description. In another valuable work, the Bengal and Agra Gazetteer, which was published in 1841 and continued in 1842, there is to be found a considerable mass of information; but with these exceptions it is difficult to mention any work of authority in which the statistics of any Bengal zillah can be found. In a volume of Essays written for a Native Society for "the Acquisition of General Knowledge" there is a paper on Bancoorah by Babu Hurrochunder Ghose who is now one of the Judges of the Calcutta Court of Small Causes, and two on Chittagong by Babu Gobind Chunder Byzack; but interesting as these papers are, and creditable to their authors, they are not sufficiently specific for the use of the statist. As to Dacca, Mr. Taylor states the area to be 1,750 square miles, though its greatest length is not less than 70, and its greatest breadth not less than 59 geographical miles, I apprehend however that the area of Dacca is more than this: indeed it is stated in the Manual of Captains Thuillier and Smyth at 4,726 square miles, but this includes Dacca Jellalpoore, or Furreedpoore. Of the whole area, a third is uncultivated and covered with jungle, and a seventh is occupied by the channels of rivers and creeks. During a considerable portion of the year, a large part of it is inundated by the rivers. Part of the soil is very rich and productive. Branches of three great rivers, the Ganges or Podda, the Berhampooter (or Brahmaputra,—son of Brahma) and Megna, intersect it, and there are other streams of considerable size. The jungles still are largely infested with tigers, elephants and leopards, with wild hogs and deer.

Mr. Taylor's work affords much interesting information respecting Dacca manufactures. The gold and silver jewellery-work made there, is still much prized, and exhibits much skill and taste in the people; but the table of cotton goods that passed through the Dacca Custom House from 1817 to 1835, shows the rapid declension of that branch of trade,



under the influence of competition from the steam cotton mills of Manchester. Thus :

1817-18, .....	£152,497
1821-22, .....	121,625
1825-26, .....	62,918
1829-30, .....	50,488
1831-32, .....	36,074
1834-35, .....	38,122

Of late there has been doubtless a still further reduction, but the abolition of Transit duties renders it difficult now to obtain accurate information.

At Bickrampore in this district is a principal seat of Sanscrit learning, and at this place, and in the other Sanscrit schools in the district, (125 in number) the number of scholars stated by Mr. Taylor is 828. He adds, "in 68 of these schools with 467 students, the Kalup Beakarun or Sanscrit Grammar is taught, the books are 20 in number containing 3,060 leaves, and the term of study required is estimated at ten years. At 33 schools with 227 scholars, Nyaa or logic is the branch of knowledge that is studied : the books that are read are seven in number ; and the time required for a person to become a proficient in the art of reasoning is estimated at twelve years. At the remaining 24 schools with 134 pupils the Vedas are learned ; the books containing 1,243 leaves are 30 in number, and the time required for their perusal and study is computed to be eight years. The other Shastras that are studied at Bickrampore are the Joutrees or Astronomical, and the Anbede or Medical books." In other words the study of grammar, logic and the Veds (the sacred books) requires 30 years ! The Baptist Mission used to have 29 schools with 1,400 scholars under Mr. Leonard, but now it unfortunately has none.

Mr. Taylor's book contains some curious illustrations of the physical and spiritual condition of the people, and as there is nothing peculiarly applicable to Dacca alone, in his statements, they may supply the means of forming an opinion as to the state of the people generally in the several districts we are considering in Eastern Bengal. I proceed therefore to subjoin some of his observations. As to Agriculture he says :—

"During the early period of the Moghul administration, the lands of this part of the district were let rent-free, and continued to be cultivated on Jungle-booree tenures, until Moorshedabad became the Capital of the province, when the oppression and rapacity of several of the Deputy Naibs obliged the ryots to desert their

villages, and to emigrate to other parts of the country. Elephants, beasts of prey, and inundations appear also to have occasioned the depopulation of many parts of it. It is reported by Mr. Kelsall, the Supervisor of Revenue, in 1769, that owing to the devastations committed by elephants from the neighbouring jungles, the annual revenue of the estate of Bhowal had decreased in amount during the twelve preceding years from Rs. 53,899, to Rs. 16,720, and subsequently mention is frequently made of deductions of Government revenue on the same account, both here, and in the adjacent pergunnah of Cossimpore. According to the tradition of the natives, it was an inundation of the Berhampooter, succeeded by a famine, that depopulated the city at Doordooreah on the Banar, and a similar calamity in the year 1787, it is well known, produced nearly the same effect, not only here, but in many other parts of the district. From the effects of this last inundation, the district suffered greatly, especially the southern pergunnahs and that portion of it lying to the north of the Boorigonga, where from the loss of cattle, and the death and desertion of ryots, the lands were soon overrun with jungle, and infested with tigers, rendering their subsequent cultivation a task of difficulty and danger. Agriculture, however, has greatly extended of late years, and both in this division and throughout the district generally, there is certainly more land under cultivation at the present day, than there was at the time of the Company's accession to the Government.

"The principal articles of cultivation are rice, millet, oil seeds, legumes, cotton, safflower, indigo, sunn, Syrian and Jew's mallow, sugar cane, capsicums, ginger, turmeric and tobacco; and in gardens or fields in the immediate vicinity of huts, paun or betel-leaf, gourds, cucumbers, balsam apples, pepper, several species of arum, pine apples, plantains, limes, mangoes, betel and cocoanuts.

"The annual inundation, to which the soil is principally indebted for its fertility, regulates the sites of cultivation, and in some measure the times of sowing and reaping. The levels, into which the cultivable lands in the southern division are naturally divided by it, are distinguished by different names\* in different parts of the country, but they may be all reduced to the following, viz. 1st, Bheetee or artificially raised lands, the sites of huts and gardens on which fruit trees and a variety of vegetables are cultivated. 2—Highlands above inundation, or only partially inundated, upon which cotton, sugar, &c. are grown. 3—Inundated lands, when rice, legumes, indigo, &c. are raised."

The district contains a large number of Talooks, or small estates, granted by the former Nawabs to persons employed to defend the province. In 1836-37 there were no less than 7,154 Talookdars in this Zillah, of whom no less than 4,521 paid less than ten rupees or £1 a year annual land revenue to Government, and 1,310 others paid upwards of £1 but less than £2. 10. The Zemindars, or the other class of landholders, (who are the chief landlords in the district) are thus spoken of:

\* Bheetee or Ryottee, Pattaree, Tattee, Nul, &c.

"The Zemindars of this district were originally Tehsildars, and according to the Sunnuds or commissions given them by the Moghul Government, they exercised the office of Magistrates or Justices of the Peace, and were liable for the restitution or value of any property, that happened to be stolen, within their respective jurisdictions. During the time that they were entrusted with this authority by the Company, the district suffered greatly from their inefficiency. Dacoits became very numerous, and so daring, that it was not safe to venture beyond the city ; and in several instances, the Zemindars themselves were found to be in league with these robbers, and were the receivers of the stolen property.

"Many of the Zemindars were originally allowed to hold lands exempt from revenue, on condition of their furnishing boats and men to oppose the Mughs in their incursions into the district, and the lands so held were called 'Nowarraah.' The Zemindars, who engaged to go in person on these expeditions, were allowed to hold a still greater proportion of land, in consideration of their personal services; and these grants, though included under the general name of Nowarraah, were distinguished by the specific term, 'Hissazaut,' or by a term expressing the extent of country or river, which they undertook to guard.

"The condition of the Zemindars of the present day appears to be greatly improved, compared to what it was prior to the permanent settlement. According to Mr. Day, the Collector, in 1788, 'there was not a man of wealth or credit among them at that time,' and he mentions that during his residence of fifteen years in the district, he never heard of a Zemindar or any other renter having credit with the merchants in the city except on mortgaging their lands. Their difficulties arose principally from their leaving the management of the collections to Naibs, who committed every kind of abuse, and enriched themselves at the expense of their employers. The common mode of raising money at this time was by mortgaging their estates to the Shroffs for double or treble the amount borrowed, under an engagement 'that the produce of the lands should be simply considered as the interest of the loan, and the land only restorable, but on the payment of the amount principal.' The Zemindars in the present day, are in very different circumstances from those here represented. Many of them residing in the city are men of wealth, and the greater number of them at least derive incomes from their estates, which enable them to live in affluence. The pecuniary embarrassments, in which the few are placed, are chiefly occasioned by disputes among the Zemindars themselves, which lead to the keeping up of an expensive establishment of servants, to expensive law suits, and the desertion of ryots. Disagreement among the shareholders of an estate, frequently terminating in hostile opposition to each other, is here one of the chief causes of their poverty, and from the difficulty and expense attending the separation of the shares of a Zemindaree, it leads in a majority of instances, to the sale of the property for arrears of Government revenue."

As to commerce generally, Mr. Taylor says :—

"The commercial intercourse between this part of the country and Europe in early times was carried on via Masalia, (Masulipatam) Taprobane, (Ceylon) to Byragara, (Broach) on the western coast of India. From this latter place it extended to Aduli on the Red Sea, and to Alexandria in Egypt, and from thence to

the different ancient ports of Europe, bordering on the Mediterranean. Spikenard, pearls and cloths appear to have been the exports. From the accounts of India and China by two Muhammadan travellers, we find that the Chinese purchased cloths, rhinoceros' horns, in this part of the country in the 9th century, and in the time of Vertomannus in the year 1503, the manufactures of this part of Bengal were exported to Turkey, Syria, Arabia, Ethiopia and Persia. He states that in the city of Bengala were 'many merchant strangers' who purchased precious stones, and that 50 ships laden with cloth of Bombasin\* and silk were dispatched annually to the countries above mentioned. Fitch also in his notice of Sunergong in 1586, mentions that 'great store of cotton cloth goeth from hence and much rice, wherein they serve all India, Ceylon, Pegu, Malacca, Sumatra and many other places;' and Tavernier speaks of the *cosae*, muslins, the silk and cotton stuffs, and the flowered or embroidered fabrics of Dacca, having been exported, (prior to the time of his visit 1666) to Provence, Italy, Languedoc, and Spain. When Surat, after the discovery of the passage by the Cape, became the principal emporium for the goods of Europe and of India, Dacca carried on considerable traffic with that place. Rice was exported to the Coromandel Coast, and cloths to Surat: and chanks and tortoise-shell were taken in return, but the balance of trade being then greatly in favor of the district, specie was imported direct, and in this way the Arcot rupee appears to have been introduced into the eastern parts of Bengal. The exportation of cloths to different parts of Hindustan was also very extensive in former times. The annual investments for the imperial wardrobe at Delhi and for the Vice-regal Court of the province monopolized the whole of the finer muslins. The manufacturers were not allowed to sell cloths exceeding a stated value, to native or foreign merchants; and to superintend the provision of these State investments, a special agent resided on the spot who exercised an authority, independent of Magistrates and Government officers, over all brokers, weavers and embroiderers engaged in the business. Coral, amber and tortoise-shell ornaments were exported in the time of Tavernier to Boutan, Assam, and Siam, Cloths, otter skins and shell bracelets were sent to Nepaul, and chowrees, China silk, and *toosh* (a kind woollen cloth) were imported into Dacca. With Pegu and countries to the eastward an extensive trade was carried on. Gold and silver and catechu were imported in much larger quantities than at present, and muslins, silk, shawls, betel-nuts and jewellery were taken in return. The importation of bullion began to fall off on the abolition of the mint, and since the Burmese war the trade has greatly declined and appears to be transferred to Calcutta."

As to some of the impure castes :—

"The Joogees constitute another numerous class of low caste Hindoos in this district and in Mymensing. Like all the other inferior castes they have brahmans of their own to celebrate their marriages and poojahs, but contrary to the practice of all the worshippers of Brahma, instead of burning, they bury their dead. The grave is dug of a circular shape, and the corpse is interred in a sitting posture, and along with it are deposited a small jar of water, a hookah, and a chattah. The

\* Derived from the Italian Word for Cotton.

history of this caste is involved in great obscurity. The tradition is, that they are descendants of a Sunnyassee, who after a long course of penance and separation from the world becoming tired of this mode of life, broke through his Jog and returned to his wife and family. The mendicant Joogeas also bury their dead, but whether they observe the same ceremonies I am not aware. Dr. B. Hamilton considers the latter to have been originally the priesthood of the Pal Rajahs, who were Bhuddists, and it is probable that the two classes of Joogeas which are now distinct, constituted one tribe formerly and settled in this part of the country along with the Booneah Rajahs. The Joogeas are met with throughout Bengal, but they are most numerous in the districts on the eastern side of the Ganges. They are all weavers, and the women as well as the men work at the loom. They make the common coarse country cloths, they use starch made of boiled rice instead of Khoe, on which account they are regarded by the other weavers, as an exceedingly impure race."

"The *Gurwarus* are a class of people peculiar to the district. They gain a livelihood by killing otters, turtles, porpoises and alligators, the former for the sake of their skins, and the two latter for the oil which they extract by boiling, and sell for medicinal purposes. The weapon they use is a small spear called *Toetha*, with which they can strike an object at a distance of several hundred yards. From their expertness in the use of this weapon, the *Gurwarus* are a terror to river dacoits, and in former times merchants never ventured on a journey to Calcutta without a few of this class on board their boats. The *Bhudiyas*, another low and impure caste, are numerous in this part of the country. It is difficult to determine whether they are Hindoos or Mussulmans, their religious sentiments, apparently, being adapted to those prevalent in the country they settle in : a considerable proportion of them here profess to be followers of the Prophet, and like the *Gurwarus* worship the river deity 'Bhuddur.' The *Bhudiyas* reside on the water throughout the year, and move about from place to place generally in parties of eight or ten boats, and according to a custom among them, boats, parting company or anchoring at a distance from the fleet at night have to pay a fine before they are re-admitted. The *Bhudiyas* practise a great variety of arts. They are excellent divers, and in the cold season are engaged chiefly in fishing for fresh water muscles. Of the small pearls they find, they make ornaments for the nose and ears, and the shells, which are applied to a number of domestic purposes among the natives, are sold by them in the bazars. They sell beads, trinkets, tutenag and tin rings, necklaces of tiger's claws, with which the natives are fond of adorning their children, medicines and spices, and also make the Hannas or bamboo combs which the weavers use to separate the threads of their webs. They practise cupping, the instruments they use for this purpose, consisting of the sharp teeth of the Cankilla fish (*Esox Cankilla*) to puncture the skin and the tip of a cow's horn with which they draw off the blood by suction. The *Bhudiyas* are likewise expert hunters and fowlers, and by snares and various means kill birds for the sake of their feathers. They amuse the public with tricks of legerdemain, hocus pocus, bear and monkey dancing, and when they fail to make a livelihood in this way, they generally betake themselves to stealing. Like their brethren, the gipsies in other countries, they are partial to

poultry, and their boats are generally well stocked with fowls and ducks. They eat all kinds of animal food, and are much addicted to the use of ganjah and spirituous liquors, and consequently they are regarded as a very impure race. The Baughmaras, or tiger-killers, and the Bhindoos, who search for grain concealed in the burrows made by rats, both belong to the Bhudiya caste."

Of the Muhammadans he says :—

"*Mukhammadans.*—It is estimated, that the population of the district consists of Hindoos and Mahomedans in nearly equal proportions : but in the city the latter constitute the principal portion of the inhabitants,—their number according to the census taken in 1838, exceeding that of the Hindoos to the extent of 4,309 in a population of 60,617 ; exclusive of that of the villages in the suburbs. The Mussulmans appear to have settled in great numbers in the eastern districts, from the time they conquered the country, and to have constituted at an early period the principal body of the inhabitants, about the mouth of the Megra."

"There are two Pirs (Mussulman saints) of great sanctity in the vicinity of the town, and also a considerable number of fakirs, a few of whom occasionally evince their religious zeal by burying themselves underground during the festivals of Mohurram and Ramzan. A pit is dug for this purpose, in the shape of a grave, into which the devotee descends, carrying with him a quantity of food and drink barely sufficient to support life during the penance. This excavation is then roofed over with bamboos, mats and earth, with the exception of a small crevice to admit air, and in this situation the fakir remains until the expiration of the festival."

"Within the last ten years a Muhammadan sect has sprung up, in this part of the country and has spread with extraordinary rapidity in this district, and in Fureedpore, Backergunge and Mymensing. The founder of it is a man of the name of Shurkitullah, a native of Fureedpore. This person, at the early age of 18, made a pilgrimage to Mecca : he visited it a second time, and took up his abode among the Wahabees, and after an absence of twenty years returned to his native country about the year 1828. Since his return he has been engaged in promulgating his doctrines, and he has succeeded in making converts to the number, it is estimated, of one-sixth of the Mussulman population of the above places : in the city they are supposed to comprize about one-third of the Mussulman inhabitants. The Ferazees, as this sect is called, differ little from the Moolavees of the western districts, of whom there are a considerable number (the disciples of Moolavy Abdullah,\*) also settled here. They profess to adhere to the strict letter of the Koran, and reject all ceremonies that are not sanctioned by it. The Mohurram festival, as it was observed by Muhammad and by the prophets before him, as they assert, is strictly kept, more particularly the 10th day of this moon, which they regard as peculiarly sacred, from its being the date of Adam and Eve's descent to the earth, and of the creation of the Ush (ninth, or empyrean) and of the Koorsee (eighth, or crystalline) heavens. They fast, accordingly, on this and the following day, spend the night in prayer, and observe the commendable duties enjoined by the prophet of feeding the poor, and effecting a reconciliation among persons at

\* Moolavy Abdullah makes Murids (*disciples*), which Shurkitullah objects to.

enmity with each other; but the commemoration of the martyrdom of Hussein and Hossein, which is held at this time, is not only forbidden, but even witnessing the ceremonies connected with it is avoided by them. They reject the rites of Puttee, Chuttee and Chilla, which are performed between the first and fortieth day after the birth of a child, and observe only the rite of Uqueekha, which consists in sacrificing two he-goats for a male, and one for a female child. The ceremony of shaving the child's head takes place at this time, and the weight of the hair in gold or silver, according to the circumstances of the parents, is distributed among the poor. In the same way they have divested the marriage ceremony of its formalities. The various customs observed on this occasion, viz. of 'sitting in state,' of 'carrying and applying turmeric,' of 'measuring for wedding garments,' and 'the Shubghust procession,' are all prohibited; and the only show or pomp, that is permitted, is the adornment of the bride and bridegroom on the day of their shaddee or marriage. The rite is solemnized by the parties giving their consent in the presence of witnesses; and on this occasion music and dancing are dispensed with, and the only expense incurred is a feast called 'Elema Khana' to their friends and the poor. Their funeral obsequies are conducted with a corresponding degree of simplicity, offerings of fruit and flowers at the grave and the various Futeeah ceremonies being prohibited: their graves are not raised above the surface of the ground, nor marked out by any building of brick or stone. The Ferazees have the character of being stricter in their morals than their other Muhammadan brethren; but they are inclined to intolerance and persecution, and in showing their contempt of the religious opinions of their neighbours, they frequently occasion affrays and disturbances in the town. Their leader 'Hajee Shurkitullah' has more than once been in custody on this account, and is at present under the ban of the police, I believe, for exciting his disciples in the country to withhold the payment of revenue."

The sufferings of the people in this part of the country from the inundations of 1784 and 1787-8 are still remembered. The effects of the former calamity were most severely felt in Sylhet and Tipperah. "The distress of the inhabitants" says the official report, "exceeds all description. Were the damage simply confined to the loss of their crops, it might in a short time be surmounted; but their cattle and property are gone, and the ryots driven to the necessity of seeking shelter in different parts, so that the country is in a great measure deserted, and scarcely a cultivated part to be seen." In 1787-88 it was estimated that 60,000 perished in the inundation and the subsequent famine. Children were sold by their parents, villages deserted, and many were compelled to emigrate to other parts of the country, so that the lands were overrun with jungle and infested with tigers and hogs.

Of the adjoining district, Dacca Jellapore, or Furreedpore it is unnecessary to write at any length, as its physical and moral condition, are

nearly identical with those of Dacca proper. It is however a larger and more populous district. The Ganges, (there called the Padda) runs through it. The eastern boundary consists of the rivers Dulseri and Chandurrah, or Barasia, which divide it from Jessore and Pubna; and there are also other considerable rivers in the district, and much traffic on them. Indigo and sugar are the principal crops and are largely exported. In the southern parts of the district, the sect of Ferazis of whom Mr. Taylor speaks, and to whom Mr. Page refers, are very numerous. There is no Christian Mission.

The amount of revenue stated in the table at page 43, as derived from Furreedpore, is no index of its wealth; as the greater part of its land revenue is paid into the treasuries of Dacca, Jessore, and Rajshye. The district is, in fact, comparatively prosperous; coarse native cloth for home consumption is made in several places; and there are many opulent and extensive traders in the bazars. But I am unable to speak more particularly of this district. It has been very frequently traversed by missionaries, at least along the banks of the rivers. Whether the other parts have been much visited is doubtful; but there is reason to believe that the Ferazi sect are very willing to receive those Scriptures, which are mentioned in their Koran, and will read with interest both the Pentateuch and the Gospels. Last year the Calcutta Bible Society prepared for the use of this class, and other Musalmans in Bengal, an edition of the Gospel of Luke in the dialect called Musalman-Bengali. The character used is the Bengali character, but the language is Bengali with a large intermixture of Hindustani words and Musalman theological terms. The Gospels by Mark and John, are now also in course of preparation; and Mr. Bion and other missionaries who are acquainted with the Eastern part of Bengal, feel strongly the importance of distributing widely the scriptures and tracts in this dialect. The Calcutta Tract Society published one or two tracts in it, several years ago, and recently have published four more.

The only remaining district in Eastern Bengal which we have to notice is MYMENSING, one of the largest in the presidency. Mr. K. S. Brodie, who has resided there several years as a planter, gave evidence last year before the Committee of the House of Commons, relative to the administration of justice there, and the condition of the people; but in a privately printed paper, he has spoken more particularly. His estimate of its area, is 5,000 square miles, of its villages 5,580, of its bazars or small towns 300, of its houses 168,977, and of its inhabitants 824,104; but he appears to



have understated the area, for the Surveyor's Manual states it at 7,000 square miles, and that, certainly, must be much nearer the truth; and the estimate of population which seems to be most likely to be correct, is more than double Mr. Brodie's. He says that the great staple produce is rice, of an inferior kind. It is commonly grown from seed, which is obtained on usurious terms of credit from native money-lenders. Jute (or native hemp) is also produced to a large extent: but that which sells in London at £15 a ton fetches no more in the district than thirty shillings. There is also a considerable production of Indigo. The Zemindars, or landlords, he describes, as commonly in debt; and the ryots or cultivators are involved in like manner. Bribery and perjury are universal in litigation, while there is no summary power to punish either. The journey from any extreme end of the district to the principal station occupies generally three or four days, with several intervening rivers that may increase the time; and the delay and expense of attending the administration of justice are ruinous to poor suitors. The police there, (as everywhere in Bengal) are noted as both ineffective and oppressive. As to education, there is none provided by the Government, and very little by the people themselves.

The Rev. R. Bion of Dacca who has frequently visited the district on missionary journeys sends me another statement as follows:—

*“ Zillah Mymensing.*

“ This zillah lies in Dacca revenue division. The boundaries of this zillah are the Garrow mountains and the district of Rungpore on the north; Dacca Jellalpore on the south, Silhet and Tipperah on the east; and Rajshye and Dinajpore on the west.

“ It lies between the 24th and 25th degrees of north latitude.

“ It has been established about 50 years ago.

“ The *number of inhabitants* is about 1,500,000, of whom the Mahommedans are, as far as I know, in the proportion of 7 to 10 Hindus.

“ The *soil* is very fertile, owing to the annual inundation. It produces coarse rice and mustard, tobacco and flax in great abundance. The *trade* is chiefly in rice, tobacco and hemp.

“ The *capital* of this zillah is *Nuserabad* or Mymensing, where the judge and collector reside and the court is held; also Bygonbaree, Junalpore, now a military station with a deputy Magistrate, Serajgunje, a place of very considerable trade, Bokanagur, and Caugmary, and Islampore.

“ The whole country is interspersed with large and numerous villages, markets and fairs. On my itinerancies through this zillah, I almost every day met with fairs, where hundreds of people crowd together from the interior and without any exception met with a hearty welcome from the people. No missionary is residing in

this zillah, but parts of it have been visited yearly for a considerable number of years by the missionaries and their native preachers at Dacca.

"In many places the Scriptures are diligently read by people of all classes, and considerable knowledge has been spread abroad by preaching and a wide circulation of the Scriptures. The people to the north and west are more addicted to sensual pleasures than those to the east and north-east. In the latter place many seemed to be very anxious for the reception of the gospel. Often we had crowds from 300 to 600 of Hindus and Musalmans listening with surprising attention for an hour and even two hours to our message of the Saviour, and in some places people begged of the missionary to stay a few days that they might hear the whole counsel of God for the salvation of man. Indeed in a few places wealthy Hindus offered to give a hut and food should we remain longer with them, and there can be no doubt, that should a missionary live among them permanently, and preach daily to them, he might probably soon earn the fruits of his labours. There are in the eastern and northern part a more educated and wealthy set of Hindus than in the southern, consisting of Mahajans (Merchants) who most heartily received the gospel and are seeking earnestly after the truth. The Musalmans also in the eastern part are twice as calm and inquiring as those in the capital and southern direction.

"A missionary when once known to the people is hailed by them as often as he comes. Often they asked in a distressing tone: When will you come again? come soon and tell us more about Jesus Christ.

"The Brahmans in the capital are of a very licentious and wicked race and mostly infidels. Not so in the villages to the west and east. There the Brahmans showed most concern about the gospel and were delighted to spend with us some hours or half a day in conversation.

"It may also be worthy of remark, that if the missionary is taking his wife in his journey, he has ample opportunity to preach the gospel to the female population without any impediment. They not only listened behind doors and fences in numbers, but in the evening fifty or a hundred were at once collected near a hut, and inviting the wife of the missionary to their homes."

For some further statistical facts relative to this district, I am indebted to a report sent to the Government of Bengal, after an official visit in 1853, by Mr. Mills now one of the members of the Legislative Council of India. A portion of the district having been examined in order to ascertain the proportion of cultivated land, the following result was obtained:

Cultivated bigahs.	Culturable.	Waste.	Total.
1,559,890	791,132	550,691	2,901,713

and it is believed this is a fair representation of the proportion of land under cultivation throughout the whole district. Of late years the cultivation of Indigo has declined, but there are still 32 factories, spending about £18,000 a year and producing about 1,800 maunds\* which are

\* A maund is about 80 lbs.

worth in Calcutta upwards of £27,000. The aggregate value of the imports in 1845-46 was estimated at £26,434 and in 1846-47 at £28,644. The exports were stated to be £55,691 in the former year and £69,511 in the latter. But all this must be greatly under the mark, for there are 313 weekly markets and 64 permanent bazars, of which Serajunge on the Jaboollah, (a continuation of the Brahmaputra) is the most important. Its trade is said to extend to the following articles.

*Imports.*

From Assam, .....	Mustard	100,000	maunds.
Calcutta, .....	Salt	100,000	„
Moorshedabad, .....	Cotton	40,000	„
District of Mymensing, .....	Rice	150,000	„
Ditto, .....	Dhan	50,000	„
Ditto, .....	Jute	70,000	„
Rungpore, .....	Oil	100,000	„
Calcutta, &c. ....	Tobacco	100,000	„
Moorshedabad, .....	Iron	25,000	„
Rampore, &c. ....	Betel-nut	25,000	„
Rungpore, .....	Sugar	10,000	„

*Exports.*

To Calcutta, &c. ....	Mustard	100,000	maunds.
Rungpore, Assam, &c.....	Salt	100,000	„
Rungpore, &c. ....	Cotton	40,000	„
Calcutta, &c.....	Rice	150,000	„
Ditto, .....	Dhan	50,000	„
Ditto, .....	Jute	70,000	„
Rampore,.....	Oil	100,000	„
Ditto, .....	Tobacco	100,000	„
Northern part of the district, ..	Iron	25,000	„
Ditto, .....	Betel-nut	25,000	„
Ditto and Assam, .....	Sugar	100,000	„

This is an estimate given to Mr. Mills by the native merchants, but some of its errors are sufficiently obvious. It does not mention the trade with Burmah and China; and a vastly greater amount of trade must pass through Serajunge to employ the great number of boats that are constantly seen there. Then as to these items of trade: The exports from Mymensing, which according to this statement pass *through this one place*, may be valued as follows: 150,000 maunds of rice £15,000;

50,000 maunds of Dhan or Paddy £1,250; 70,000 maunds of Jute £3,500, making a total of £19,750. To this must be added 1,800 maunds of Indigo already mentioned as the produce of the zillah and worth on the spot at least £22,000; and the aggregate is £41,750 for the exports of the produce of Mymensing alone, besides the mustard, &c. received from Assam and other places and again exported; to which must be added all the rice and other produce that pass through other bazars besides Serajgunge. What the value of this produce may be, I have no means of calculating, but it must be very great. At any rate it is clear that no safe index is afforded by the foregoing statistics. The great obstacles to the further development of commerce are the want of roads, and the closing of the Brahmaputra during the large part of the year. The former evil could be easily remedied; and the navigation of the great river could also be kept open, by throwing a large volume of water into the channel that becomes dry after the rains.

The district is by no means so much subdivided as many others. The number of separate estates paying revenue to Government is 5,371; of these

5,264 pay under £100 a year.

92 pay from £100 to £1,000.

14 pay from £1,000 to £5,000.

1 pays £5,643.

This latter estate is held by an ancient family. Of the fourteen other large estates the proprietors of twelve are residents; only one is held by a Musalman. The landholders include many wealthy persons of old family, but as a body they are said to be singularly incapable, and indifferent to the improvement of their property. Their chief amusement is litigation, and they are sadly careless of the sufferings of the cultivators in periods of distress. Leases are seldom given, rents are arbitrarily enhanced, all kinds of extra charges are extorted, and the ryots suffer severely when estates devolve on several sharcholders. Nevertheless the large quantity of uncultivated land to which the ryot may remove, places him, in this district, in somewhat favourable circumstances. The estates in some cases yield very large incomes after payment of the government rent, and this ought to tend to the relief of the people, who commonly suffer most when the landholders are most needy. Of the Mymensing estates, one, which is now divided into eight shares, is believed to yield £32,000 a year, and another which has nine proprietors yields almost as much. The Abkaree tax on Spirits, Opium, &c. is rising, and this unhappily betokens an increase (which is too prevalent in other districts also) in habits of

intemperance. The tax which eight years ago yielded only £4,666 yields now upwards of £7,600 and is expected to reach £8,200. The crime of dacoity is little known in the district, and serious affrays which are common elsewhere, are very rare. There are two judicial sub-divisions in the district—at Jamulpore and Serajgunge, but for so large a district with such a vast population, several more are required. Indeed I believe that valuable as Mr. Mills' report is, very little is yet known of the condition of the people in this part of the country.

In the course of last year Mr. Bion travelled through the district to the foot of the Garrow hills, and the following interesting letter reached me from him at that time :—

“ I write a few lines just to let you know where I am, and hope to send off this letter either at Durgapur or Mymensing. I am very sorry I had no more books with me than those three boxes, nearly all of which have been distributed. I am in a new country, but in a country teeming with multitudes of Hindus and Musalmans. Yes, and more, a country, which looks white unto harvest ! You will hardly believe it, but so it is. The gospel was never heard hereabouts before, nor even has a European traversed this dense jungle country ;\* but I may say, it is open wide—wide open for the gospel and its messenger, hundreds, nay thousands listened with intense attention, and many were touched to the heart by the Word of Life. Brahmans, Mahajans, well educated Musalmans, in fact people of all classes and ranks are equally thirsty after the unsearchable riches of our Lord ; in short, all seem to be ready to hear, to read and inquire after the truth. My heart was in many places overpowered by the sight of these poor wandering sheep on the mountains and deserts, and never felt I the import of our Saviour's saying “ pray ye the Lord of the harvest, &c.” so much as on this journey. My report, which I will make as brief as possible, will, I trust, convince you, and affirm my statement.

“ My request and humble supplication to the Bible Society's Committee now is, kindly to send me to Dacca, eight or ten boxes of Bengali and one box of Hindustani Scriptures and if manageable *before the end of September*. I have made up my mind to *re-visit* this part at the beginning of October, as afterwards the creeks and small rivers become navigable. We left many places *promising* to come again, and it was only the want of books which drove me from place to place speedier than I wished. This journey, you will do better to regard, as an investigation of the country, and on my second one I would stop several days in large places to fill the land from all sides with the gospel. I do not expect speedy and numerous conversions, but ready hearts to receive the good seed ; God will then send his blessing I trust, and the fruits will only fully be seen in another world.

“ I do not know what intentions the Committee have for the cold season, but I trust you will let them soon be known to me. With regard to the Scriptures, I would feel thankful to receive plenty of single gospels, one box of New Testaments,

\* The Northern part of the district.

one box of Four Gospels and some boxes of Musalman-Bengali and one of Genesis and Psalms and some English Bibles.

"In December I intend to spend some days at Dacca, as my father-in-law (the Rev. W. Robinson) requires some change, but after that I am happy to go for another month or two somewhere. I say this, because a second equally large supply of Scriptures will be necessary and most desirable to have them ready during December. Perhaps you may be somewhat surprised at my demands, and still more so when I tell you, that fifteen or twenty boxes would not be too many for a country like this part of the Mymensing zillah, but had you witnessed the scenes we met, I have no doubt, you would kindly forgive me.

"It is not the country, nor the agreeableness of travelling in this part, for you may travel for two and three days in dense jungle, over marshy and unwholesome wastes, but the souls—the immortal and hungry souls, which live in these jungles, which require us to work while it is called to-day. And that you may be sure, I will only mention what a gentleman, a friend to our mission, at Dacca, said to me before I left. He said: 'Well, I hear you are going to commit suicide.' I smiled and said: How? He said, 'The land which you visit will certainly bring on you the pukka fever.' But, thanks to the Lord, we are all well, though we had exceeding much rain and fearful hot and close days.

"And should the Lord ask of me such a sacrifice, I am ready to submit to His providence. If I go not, who will go? And if hundreds of people are blessing our coming and perhaps not a few be saved by the power of God, what then? The Lord can spare our lives amidst all dangers, and if we do not run into them on our own account, should we not confidently commit unto him body and soul? For this I had once fears but now no more. If I could do as I liked, and if I had the means, I would build a roomy boat and travel eight or ten months a year instead of four or five, for I know no more blessed and soul-reviving work than to go from village to village and to proclaim to perishing souls, that there is a Saviour for them, who is able to save them to the uttermost. I may say with the Apostle, 'Woe unto me if I preach not the gospel!'

"I must however not forget that I am in this point dependent on the Committee: I have no means to defray the expenses, nor do I know how to cover those of the present journey. My salary is not such that I could undertake any journey, nor do I feel at liberty to cover them from the mission fund collected at Dacca. There are some delicate reasons which I cannot with comfort now tell. But your kind offers every year hitherto, encourage me to look also now to your Committee, and thus I beg you to pardon my great frankness. \* \* \* \* \*

\* \* \* \* \* *Durgapur, August 12th, 1853.*

"We arrived here yesterday but amidst great dangers. The river is on account of recent rains in the hills very wild and we are here in constant fear, as only some days ago the river rose suddenly to twelve or sixteen feet and covered all the country. We have much work in the Rajah's house and bazar, hundreds of well educated wealthy people chiefly Brahmans are eager to hear, *but I have no books more.* The reasons I will state in my report. The Maharajah promised to send this letter off and so I send it from here. I entreat you once more, not to forget

me with plenty of books, and should there remain some Bengali Almanacs it would afford me great joy to take them with me. We are from morning till night engaged in conversing, preaching, teaching, and reasoning about the Word of Life with these people. We are all well, thanks be to God, though we had and have very wet and rainy weather."

The death of Mr. Robinson at Dacca threw new duties on Mr. Bion, and he was unable to accomplish his design of revisiting the interior of this district, but this appears to have turned out 'rather to the furtherance of the gospel,' for the Committee of the Calcutta Bible Society finding that they could not obtain the services of any other brethren for this tour till a later period, and that then the waters of the river had fallen so much in some parts, that the attempt had to be partially abandoned, were led to consider the expediency of securing the permanent services of one or more travelling agents. And this design has been adopted, and will, it is hoped, ere long be brought into action: not at all to supersede the Society's present plan of providing the expense of journeys by other Missionaries, who will carry the Scriptures into new untraversed parts, but to supplement and add to it, another and much needed means of usefulness; for most emphatically is it true of Bengal—"the harvest is plenteous but the labourers are few." Would that the Lord's command to which Mr. Bion adverts, were more earnestly and constantly obeyed, "Pray ye *therefore* the Lord of the Harvest that He will send labourers into His Harvest!" Surely it may be said, that there is no duty more plain and more important: perhaps it may be added that there is no important duty more commonly neglected!

Before leaving this Eastern part of Bengal, I must remark, that many things conspire to impress my mind with the conviction, that there is no part of the province of Bengal *so favourable to Missions*. The late Dr. Hæberlin believed this, and made arrangement for establishing Missions in Dacca, Tipperah, and other districts, and succeeded so far as to get out from Germany six Missionaries, who commenced and for a time continued their labours, under very hopeful circumstances. The Mission was dependent for its support chiefly, if not entirely on Dr. Hæberlin himself, and Christian friends in India, some of whom contributed very liberally; but in the mysterious providence of God, the plan was overthrown by Dr. Hæberlin's death in 1849; and the Missions ere long were given up. Mr. Hesselmeyer and the late Mr. Däuble (who afterwards joined the American Mission) joined the new local Mission at Tezpoore; Mr. Bion and Mr. Supper joined the Baptist Missionary So-

ciety, and are still engaged in its work ; and Mr. Bost and Mr. Merk joined the Church Missionary Society.

The need of Missions in this interesting part of the country is plain, from the consideration of the simple fact, that Mymensing and Tipperah, and Furreedpore, have no Missionary at all ; and that Chittagong, Backergunge, Sylhet, and Dacca have at present but one each. In other words, for a population according to my estimate of 3,563,392 persons in the first three of these districts (Mymensing, Tipperah and Furreedpore) there is no Mission at all ; and for a population of 3,313,020 persons in the four last of these districts, Chittagong, Backergunge, Sylhet and Dacca, there are four Missionaries and no more. As there has been no survey of this part of the country, I cannot speak with certainty, either as to the area or population, but the following table contains my estimate.

	<i>Square miles. Population. Missionaries.</i>		
Chittagong,.....	6,000	949,000	one.
Backergunge, .....	4,000	737,765	one.
Sylhet, .....	5,500	1,083,720	one.
Dacca,.....	1,750	542,540	one.
Mymensing, .....	7,000	1,634,183	none.
Tipperah,.....	4,862	1,371,260	none.
Furreedpore, .....	2,976	556,949	none.
<hr/>			
Total, .....	32,088	6,876,417	Four.

Then, to complete the picture we must add Independent Tipperah, Cachar, Northern Cachar, (or Tolaram's country,) and Muneepore, altogether unprovided ! And the greater part of this wide territory, with this great population, has been under British rule for nearly a century ! Generations have thus lived and died under our Government in darkness ; and myriads are still sitting in darkness and the shadow of death, at this hour. It is by facts like these that the mind is struck when it calmly and seriously considers the case of Bengal as a field of missions. The Rev. Dr. Peck, in proceeding from Calcutta to visit the missions in Assam, after mentioning the places he had passed, and the opening and need for a mission at Pubna, wrote thus from Serajunge : " Indeed the country is full of people, but no preachers. Not one have I seen or heard of in these districts and the people are perishing. For how can they hear without a preacher, and how can they preach except they be *sent* ?" He had lately come from his Society's Mis-



sions in the Burmese provinces, with the twenty-six American Missionaries, and 132 native preachers for two millions of people: but here in Eastern Bengal we have a population of nearly *seven millions* besides the population of Independent Tipperah, Cachar, and Muneepore; and of this population more than three millions and a half have no missionary whatever, and the rest are provided for at the rate of one to every 825,000 persons, while the contiguous heathen lands are neglected and overlooked altogether! That is, for an extent of country larger than Bavaria, nearly as large as Portugal, and more than twice as large as Holland, with a population as large as Belgium and Denmark put together, there are four missionaries and no more; and for part of this country, with an area as large as Switzerland, and a population larger than that of Scotland or Portugal, there is no spiritual provision whatever, while a great extent of contiguous districts is equally overlooked and forgotten! And yet, we hear the friends of Missions, wondering that the progress in India is so slow. Because a few Missionaries are sent to a few districts, in this wide vast land, it is supposed that the country is provided; just as though there were not hundreds of miles between many of the Mission stations, and those hundreds of miles were not teeming with a population to whom no Missionary is sent! Surely the time has fully come, when we may hope for an end of this half-hearted, imperfect, mode of action:—this trifling with duty; this very mockery of the command ‘Go ye into all the world and preach the Gospel to every creature!’

A tour through a considerable part of Eastern Bengal having been performed by an experienced and very able Missionary, the Rev. A. F. Lacroix, in company with the Rev. S. J. Hill, in the cold season of 1852-53, it is satisfactory to be able to add to these remarks, on this part of the country, some portion of his journal, as it appears in the Report of the Auxiliary to the London Missionary Society of 1853, for they illustrate many of his views on Missions in this part of India. But the district of Rungpore, which he mentions, will be described in a subsequent portion of this work.

“The parts we visited appeared to us very populous. The features of the inhabitants are much the same as those of the Bengális residing more to the westward. The farther however we proceeded towards the east, the more strikingly it appeared, that there was an intermixture of the Mongolian with the pure Hindu race: the high cheek-bones and peculiar cast of countenance of the former being easily recognizable in many individuals. In the district of Rungpore, we observed not a

few women with goitres—a very unusual sight in other districts of Bengal. This peculiarity is owing, it is supposed, to the use of the water of rivers proceeding from the Thibet mountains, and which are fed by melted snow; but if this be the case, it still remains unaccountable that the goitre should be almost entirely confined to females, whilst the males are scarcely ever affected with this deformity.

“The universal language is Bengali; but a nasal twang and a very peculiar intonation of the concluding words of a sentence, characterize the inhabitants of East-Bengal and at once betray their origin wherever they go. We found few schools among them, and nevertheless numbers were able to read: it being a practice for shop-keepers and others in their leisure hours to teach two or three of their neighbour's sons along with their own. The females were very retiring, and scarcely any but those of the very lowest classes were seen abroad.

“The Mahomedans in these Eastern districts preponderate over the Hindus; but from their appearance and habits, they evidently were originally Hindus, who during the Mahomedan rule must have been compelled to embrace Islamism. They have retained many of the Hindu habits and superstitions, and in general know but little of their own religion. Among those who are better acquainted than the rest with its tenets, many have of late years become ‘Ferajees’ a sect much like the Wahabites in Arabia who reject all traditions, holding the Koran only as the revealed Word of God and as possessing any authority.

“Among the Hindus there seemed to be fewer learned Bráhmans than I had seen in other parts of Bengal. This is perhaps the reason why the people are divided in endless sects, some professing very absurd tenets, though all at the same time hold the present system of idolatry in less reverence than do the orthodox Hindus. We found these sectarians in general, exhibiting a certain feeling of doubt and dissatisfaction in regard to their present religious state and a hankering after something better and more satisfying. This feeling, in my opinion, renders them more fit and better prepared for Christian instruction than their more orthodox brethren, who alas! are but too often content to remain what they are. \* \* \*

“Much preaching was carried on the whole of this day in several places of the town (Serajunge.) Our native assistants also spent much time in private conversation with the shop-keepers and other individuals who were desirous of further explanation regarding things they had heard, or read of the books given to them. In this department our native brethren were very useful indeed, and I sincerely hope, from several facts, which came to our notice, that their exertions will not have been in vain. It is especially in the department of private religious conversation, that native assistants excel. From being natives themselves, they have a better insight than European Missionaries, into the thoughts and feelings of their countrymen; whilst the latter feel a far greater freedom in opening their hearts to them than to Europeans. On the other hand as regards public addresses, an European Missionary who speaks the language fluently, is generally listened to with greater attention and respect, than native preachers are. In order therefore to combine both advantages, it is very desirable that every itinerancy should be undertaken by one or more European Missionaries accompanied by native brethren. \* \* \*

“The following little incident will illustrate to what practical purposes, the doc-

trine of the transmigration of souls is converted by the Hindus. On passing through a bazar to-day, I observed a man teaching a parrot to repeat the name of one of the gods. I asked him why he did this, to which he replied : ' I do it in order that by the repetition of the sacred name, my bird may acquire religious merit, and in a following birth be advanced to a higher state of existence than its present one.' I thought within myself whether professing Christians might not, from the anxiety of this idolater for the future welfare of his parrot, learn the wholesome lesson of seeking with more earnestness the eternal salvation of their fellow-men, and of their kindred and friends in particular.

"We were much pleased in all our peregrinations through the town, to notice that there was not a single liquor shop to be seen any where, which argued well for the sobriety of the place. In some other parts of Bengal, especially in Calcutta and the neighbourhood, such shops now abound, and alas ! very much tend to create among the population habits of intemperance, to which they formerly were strangers. In this respect, intercourse with Europeans has done no good to the natives.

"It was curious to hear the various opinions formed of us by the people. Some said, we had come hither commissioned to destroy caste,—others, that our preaching and distribution of books was only with the design of getting a large share of religious merit for ourselves. Others however gave us credit for more disinterested views, and said, we were evidently good men who had come to promote their welfare ; in proof of which they added that they saw a great difference between our kind and friendly behaviour towards them and the conduct of other Europeans, who are often apt to treat them harshly and contemptuously. It was extremely gratifying to us thus to hear, that we had been permitted to pursue a course tending to recommend the blessed religion we came to preach. All the people however agreed in one thing, viz. that unless we or other Missionaries came to reside permanently among them to instruct them, little fruit could be expected of our exertions. And in this opinion we perfectly coincided. \* \* \*

"Last evening we entered the Titta river which has its source in the Thibet mountains, and flows right through the Zillah of Rungpore. To-day at noon, we arrived at a place called Kamarjani-ganj, where a large temporary bazar had been erected. We proceeded without delay to the shore ; and dividing ourselves in two parties, soon collected large audiences to which the Gospel was preached. We were listened to with marked attention, and every now and then some individual not being able to restrain himself, cried out ; ' Good,' ' very good,' ' true ! ' We were exceedingly gratified to find that here several persons declined receiving any books gratis, but insisted on paying for them—a thing I had seldom witnessed before. Indeed, we soon remarked that the inhabitants appear to have a more independent spirit than the Bengalis farther to the westward. The absence of beggars among them was an additional proof of this. I sincerely trust that future Missionaries who may be settled in this district, will endeavour to foster this spirit of independence : the servile, cringing, grasping disposition of the Bengalis being one of the greatest obstacles to our native Churches exhibiting that spirit of independence and self-reliance for support, which should always characterize a Christian Church, wherever it may be established.

"In the afternoon, we proceeded about two miles inland to the village of Kamarjani proper; in doing which, we had to cross a small but rapid river. The weekly market was just being held, and the crowd of sellers and buyers was most dense; not less certainly than three thousand persons being present. We found it extremely difficult to make our way through this mass of human beings, and having at last reached a spot a little clearer than the rest, we made a halt. Mr. Hill then read part of a tract, on which we were immediately surrounded by many hundreds, and so hemmed in, that we had scarcely elbow-room. These I addressed, and it required the highest power of my voice to make myself heard by all. After calling the attention of my hearers to their sinfulness in the sight of God, to death, to the judgment and to eternity, I told them that this was a happy day for Kamarjani, inasmuch as we had come to announce to them the appearance on earth of the true Incarnation, the incarnation of mercy who under the name of Jesus Christ had come into the world to save men from sin and hell, and to open the gates of heaven to all those who repent and believe in him. The attention was intense, and repeated exclamations of surprise and wonder were uttered by many at the astounding news which for the first time had struck their ears. The people never having previously seen Christian Missionaries, also gave vent to all kinds of opinions as to who we could be. The most prevailing one among the Hindus was that we were 'Konaj Bráhmans' (the oldest and most revered Bráhmanical race, whose residence is in the North-west of India.) 'Look at them,' said some, 'how resplendent their countenances are, and what fire proceeds from their mouth when they speak, the very marks of the real, original Bráhmanical race!' Some of the Mahommedans again would have it, that we were holy men from Mecca who had come to reform abuses among them.

"Finding it impossible from the great exertion required, to speak longer, I told the assembled crowd that we were servants of Jesus Christ of whom they had heard, and that we had brought with us books for them which would explain more fully all He had done for the salvation of mankind. \* \* \*

"Arrived at Narainganj, a very large town on the river Megna, where much trade is carried on, and which is frequented annually by many Burmese boats. After passing through several bazars, we selected one for our operations where our young friend Tara earnestly requested that he might be permitted to be the first in addressing the congregation which soon collected around us. This, we cordially assented to, and were much pleased with the simplicity, fervour and evangelical strain of his discourse, in the composition of which, he had evidently taken much pains, and which was listened to with great apparent interest.

"We had heard at Dacca that many of the inhabitants of Narainganj had joined the sect of the Bâols, whose peculiar tenets are not only absurd but demoralizing in the extreme. This led our other native assistant Gobindo Gir who had become well acquainted with those tenets when he was a Hindu devotee, to address the people in the most earnest manner on this subject, exposing the fallacies and immorality of the Bâol doctrines, and solemnly warning his hearers against allowing themselves to be entangled in the meshes of that wicked sect. I sincerely trust some good was done by this timely admonition: at all events, no one had any thing

to say in reply. Some of the tenets and practices of the sect in question are so abominable and disgusting, that I am sure few persons in Europe could be brought to believe in their very existence. But is there a depth of turpitude into which men may, and do not sink, when they depart from the living God and refuse to retain him in their knowledge?

"Among other articles exposed for sale in the bazar, we remarked a curious-looking copper vessel exactly in the shape of a mangoe, hollow inside and with an orifice at the top closing with a small stopper. On enquiring into its use, we were told that it was appropriated for preserving the water in which Bráhmans have washed their feet, or at least dipped their big toes, and which water is held in high esteem by the poor superstitious Hindus, who ascribe to it all kinds of virtues, precisely as is done by Roman Catholics in regard to 'holy water.' \* \* \*

"The closing remark I shall make, is one expressive of my deep regret and sorrow at the paucity of labourers in the promising field, a portion of which I visited. In seven Zillahs of East-Bengal, viz.: Rajshaye, Bogra, Pubna, Furreedpore, Mymensing, Rungpore, and Tipperah, containing at the very least between six to seven millions of inhabitants, or thrice as many as Scotland, *there is not a single Missionary*; while in the four other Zillahs of Burisál, Dacca, Sylhet and Chittagong, containing from three to four millions, there are only *six*, and of these, one superannuated and worn out with labour.\* And yet (as the few extracts from this journal will have shewn) the inhabitants are in many respects promising, and willing to hear the gospel; and if Missionaries were permanently settled amongst them, I cannot but believe, that with the divine blessing, not a few might be led to embrace Christianity. Flying visits, like my present one, I am sorry to say, are not calculated to accomplish much lasting good, they are too short and too far between to attain so desirable an object. They are like the first visit which Joshua and Caleb made into Canaan—to spy out the land, rather than to take possession of it. To effect the latter, an extensive and systematic agency is required, and permanent stations must be established at such central and influential places as Serajgunje. Without this, I entertain no hope that the country will ever be properly evangelized. An affecting incident occurred during this tour, which will corroborate these remarks. Mr. Foley told us that the day after we had preached at Kamarjani, he met a man who had heard us. Mr. Foley asked him whether we had given him a book, to which he replied: 'I might have got a book, but would not take one; for as these gentlemen are going away soon, perhaps never to return, I should have had no one to instruct me further in these things; so thinking that the reading of these books would only unsettle my mind and end in nothing, I deemed it more prudent to decline reading them at all.' Poor man! I could fully sympathize with him. But are things to remain for ever in this state? and will Christian Churches not bestir themselves more effectually for the benefit of such promising populations as those referred to in these pages? Let me at least commend these multitudes destitute of the bread of life, to the special prayers of the friends of missions, that

\* Owing to the death of Mr. Robinson of Dacca, and the removal of Mr. Sale to Jessore, the number is reduced to four.

the Lord may graciously be pleased speedily to send forth more labourers to reap the fields which are white for the harvest in East-Bengal."

I cannot turn from this part of the country without expressing a hope, that the desire thus expressed for a more adequate supply of Missionaries, may be fulfilled. Mr. Lacroix understates, rather than overstates and exaggerates, the spiritual destitution of the people. Alas, that so many years should have passed already, without the Christian Church considering with care and earnestness, their condition; and that now there is so little prospect of immediate, or even of early, relief!

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## Chapter VII.

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Resuming our consideration of the several districts in detail, it will be convenient to take the next series in the following order: Sunderbunds, Midnapore, Twenty-four Pergunnahs including the Twenty-four Pergunnahs proper, Baraset, and Howrah, and Calcutta, Hooghly, Burdwan, Bancoorah, Beerbloom, and the South Western Agency.

The great district of the Sunderbunds, or Soonderbuns, (or beautiful forests) lies on the coast, at the South of the Twenty-four Pergunnahs, Baraset, Jessore, and Backergunge. It consists of about 5000 square miles, and was once a well cultivated and populous country. There are frequently found there, coins, ruins, and tanks; but it is, generally speaking, a wide waste of water and forest, inhabited chiefly by wild beasts. The date of its depopulation is believed to be the early part of the 17th century, when a Portuguese adventurer named Gonzales, carried on an unsuccessful war with the Rajah of Arracan, who approached and ravaged this part of Bengal, (where Gonzales lived,) and "made a solitude and called it peace." Of late years the British Government has successfully broken in on the silent desert, by encouraging cultivators to take grants of land rent-free, for twenty years, with a reservation of a subsequent moderate assessment, and the success which has attended the experiment in some cases, will probably lead to the gradual spread of cultivation and civilization through the whole district. It is satisfactory to state that Christian Missions have followed some of the settlers, and have been blessed and prospered there. In the last Report of the Calcutta Bible Society, which I have already quoted, a native Christian, Behari Lal Singh, in reporting a journey, speaks thus of one of these places:—

"Balliahatty was once a thick forest of Soondre trees, harbouring tigers and other beasts of prey; but luxuriant rice-crops wave now in it, and valuable substantial dwelling-houses ornament it. It is situated on the banks of the eastern or Balliaghat canal, and is the property of Messrs. Hugh Fraser and John Maxton.

"A Christian village has been planted by the proprietors, designed to form a model to natives for improvement in agriculture. The cottages of the Christians

stand on the south side of a newly dug tank, which is a comfort and luxury to the bath-loving Hindus of the Sunderbunds, and a cutcha chapel stands on the north side of it. Through the munificence of Mr. Hugh Fraser, the villagers have been enabled to erect a substantial school-house for the education of their children. This gentleman also supports the school-master, and meets all the minor expenditure connected with the seminary. Upwards of ten years ago, the London Missionary Society planted a Mission there. The spot for the Mission, was well chosen—a little to the west of the station. The first Missionary who had charge of this Christian settlement was the Rev. Mr. DeRodd, a devoted labourer, since called to his eternal rest. It is now under the efficient management and charge of the Rev. Mr. Lacroix and his colleagues. Thus has the seed of truth been widely sown, and the soil has been prepared for more systematic and extensive operation, and our prayer is, that through the labours of the Rev. Missionaries, Balliahatty may, by the Divine blessing, become a spiritual Pharos, and fling its light across the gross darkness of Heathenism, protesting against idolatry, and proclaiming the one living and true God."

The Society for the Propagation of the Gospel and the Baptist Missionary Society, also have Missions on the borders of this once dark and dreary waste. But as yet, only a commencement has been made. The greater part of the district is like an unknown wilderness, or is penetrated only by the steamers that navigate the channels from the Hooghly to the Ganges, and the boats which communicate with Calcutta. In those cases wherein ships have been wrecked near its shores, and the crews cast away, there have been fearful tales of desolation and misery; but while some have been preserved, others doubtless have perished in these awful solitudes.

The great district of Midnapore lies on the opposite side of the Hooghly, and concerning this, it is needless for me to say much, as the residents at Midnapore have published the following statement in support of the fund they have established for the support of a Mission; and most cordially do I bid them God speed:—

"The district of Midnapore was one of the first in Bengal, occupied by the British: it was ceded by Meer Cassim Allee Khan, the Nuwab of Bengal, under a treaty dated the 17th September, 1760, or upwards of ninety-two years ago. The district, as at present constituted, is very extensive, containing upwards of 5,000 square miles—the extreme length and breadth being about 100 miles. It is also exceedingly populous, the inhabitants being computed to number about 1,360,000 souls. The only spots throughout the whole of this large and populous tract of country, at which any efforts for the conversion of the heathen are being made, are at Jelasore, a town situated at the extreme south-west part of the District, where a branch of the American Free Baptist Mission of Northern Orissa has been established, and at Meerpore, forty miles to the south-east of the Station of Midnapore,



where there is a small band of Native Christians in connection with the Society for the Propagation of the Gospel in Foreign Parts—in all other places, Satan reigns supreme over the minds and hearts of the people, the Gospel is nowhere preached, and the name of Jesus seldom heard, unless in mockery and derision.

“The chief town of the District bears the same name of Midnapore; it is situated seventy miles to the eastward of Calcutta, and contains the principal civil, criminal, and fiscal courts and offices; the different European functionaries of which, together with the officers of the regimental troops usually stationed in the adjoining cantonments, and a few other persons engaged in agricultural pursuits, comprise the Christian portion of the community—these, with their families, at present number about seventy souls.

“Until within the last few years, the Christian society of Midnapore had no appropriate place set apart for the performance of Divine Service—a want grievously felt by many pious persons, who, animated with the love of their God and Saviour Jesus Christ, longed for some sacred place to which they might, on each returning Sabbath, go with joy and gladness, and entering with willing feet and heart into the courts of the Lord's sanctuary, offer up there the praise and worship due unto His holy name. At length, by the blessing of God on the exertions and liberality of those interested in the matter, the necessary funds were collected for the erection of a small Church, to which a steeple has been added in the early part of the present year, and the building is now complete: within its walls, the Services of the Church of England are now regularly performed, but chiefly by the voluntary assistance of Lay Members of the congregation. On one Sunday only of each month is the duty undertaken by a Clergyman, who, leaving his own flock at Howrah, opposite to Calcutta, comes to Midnapore, for the purpose, a distance of seventy miles.

“It is under these circumstances, that a Mission Fund has been established for the purpose of providing for the location of a Clergyman at Midnapore, and it is hoped that one may be obtained at no distant period through one or other of the Societies in connection with the Church of England.

“There are many reasons for entertaining the belief, that the town of Midnapore is peculiarly well situated for a Missionary Station—a few of these may be here adverted to.

“In the first place, the population of the town itself is very considerable. To none of the inhabitants is the Gospel plan of Salvation, so freely offered to us in Jesus Christ, ever preached. This is a matter of humiliating reflection, when it is considered that Midnapore has been a most favourite European Station for nearly a century.

“There is, at present, a thirst for knowledge among the better educated classes, which is an interesting fact, evidenced by the recent erection of a handsome library, built by public subscription, and well stored with all kinds of books, excepting those bearing on Christianity. By the proper distribution of Bibles and Tracts, by preaching, &c., many a soul-burthened sinner might be led to embrace the Truth as it is in Jesus.

“The existence of numerous Schools in the Town and District is also an encour-

aging circumstance, as it proves that the natives are alive to the advantages of education. No attempt, however, is made to teach "the one thing needful," and merely intellectual light does not necessarily cause decay of moral darkness and iniquity. By the establishment of Christian Schools, the glad tidings of great joy revealed to us in the inspired pages of Scripture might be imparted to many a youth, who would otherwise remain in utter ignorance of all that Jesus Christ hath done for us.

"The population of the surrounding district, as before shown, is immense. To them now sitting in darkness and shadow of death, light might arise.

"The circumstance of many thousand pilgrims, from all parts of Bengal and the Upper Provinces of India, having to pass through the town of Midnapore, where they usually halt on their way to and from the idol shrine of Juggernaut, points it out as a suitable place for the location of one whose peculiar duty it would be, to tell these poor wanderers, that the true God, who made heaven and earth, dwelleth not in temples made with hands; that Jesus Christ came into the world to save us from our sins, and that by the Holy Spirit only can the naturally corrupt heart of man be sanctified and comforted.

"And, lastly, the race of Santals, who inhabit the less cultivated parts of the district, are a very interesting people; and being free from the gross bigotry and superstition of their Mahomedan and Hindu neighbours, are supposed to be more accessible to the influences of Christianity. Now, 'faith cometh by hearing,' but 'how shall they believe in Him of whom they have not heard, and how shall they hear without a preacher?'

"Enough has been stated, it is hoped, to prove that the Midnapore Mission Fund is deserving of support. May the Lord, by His Holy Spirit, influence the hearts of many to come forward and assist it, and thus cause the proposed scheme to be at no distant period blessed with perfect success."

To this statement I may add that the number of villages in Midnapore is estimated at no less than 16,993, and the number of acres at 3,225,905.

This important district was not overlooked by the Scrampore Missionaries. They sent thither a Mr. DeCruz and a Native Christian in 1818, and supported the Mission thus established, till 1823. In that period much was done in the distribution of tracts and scriptures, and in the preaching of the truth, but the General Baptist Mission in the adjoining province of Orissá, having been intermediately established, (the operations of which might extend to Midnapore and certainly would reach the pilgrims who passed through it to Juggurnath,) and Mr. DeCruz having met with very little apparent success, the station was abandoned, "in the hope that the divine word might at some future time be again carried thither with far greater effect." But now, in the year 1854, we still find it a neglected, though not forgotten, spot.

In a journal before me, written by the Rev. T. Morgan of Howrah, who has recently been preaching and distributing the Scriptures in the district, he says 'it is a pleasing fact, that a great number of people can read, and young people in particular : ' and he speaks with gratitude of the openness and pleasure with which he was received, and of the desire of the people for books. ' People came from distant villages, and sometimes as many as a hundred ; and some from villages ten miles off.'

The Santals who are mentioned in the foregoing statement, as forming part of the residents of Midnapore, are a very numerous portion of those aboriginal tribes, which dwell in Western Bengal and Central India. They are found in several districts ; but as this is the first occasion I have had to mention them, it may be convenient here to introduce extracts from an excellent account of them, which was recently published in the *Oriental Baptist* by the Rev. J. Phillips of the American Mission at Jellasure.

"Now that the railway is opening a ready means of communication into the heart of the Santal country, to the north-west, it would seem not an inappropriate time to draw attention to this numerous and interesting race of hill-men, in the hope that they may not be among the last to derive benefit from this wonderful improvement of modern times. Beginning with the Moharbanja, in Orissa, as their southern boundary, the Santals abound more or less, through the tributary mohals, lying west of Balasore, Jellasure, Midnapore, Bancooral, Beerbhoom, Rajmahal ; and thence westward through Bhagalpore and Monghyr, in Behar ; including a territory not less than 400 miles in extent, north and south. How far they extend to the west, it is not easy to say. They appear to have entered Orissa from the north, but at what period is unknown. That they are one and the same race, speaking a common language, there is abundant evidence to show. \* \* \*

\*\*\* "In Orissa, the Santals are a hardy, industrious people, generally short, stout, robust, of broad features, with very dark complexion and hair somewhat curly. They are particularly mild and placable, of a very social turn, especially with persons speaking their language. While, on the one hand, the Santals are less cringing and complimentary to foreigners, than their Hindu neighbours, they are, on the other, decidedly more civil and courteous among themselves, and more hospitable to strangers. No sooner does a visitor approach the door of a Santal house, than he is offered a seat, generally the *parkom*, or rude cot,—numbers of which are usually seen out-side the house. Both in their labours and amusements, there is a far greater mingling of the sexes, than among 'respectable' Hindus ; nor is this without its legitimate influence on their manners and customs. True, the Santal wife may not presume to take her food in company with her husband ; but she is allowed a large share of influence in all the domestic arrangements ; and the general bearing of the men towards the women, is much more respectful, kind and conciliatory than is seen among orthodox Hindus. Santal women are frank

and open, ready to converse even with strangers, being happily destitute of that squeamishness so general among most eastern females. The rites of hospitality are usually performed by the wife, and often with a scrupulousness and kindliness of manner which would do credit to an enlightened house-keeper. The Santals are noted for their large families. Their villages swarm with troops of hardy children, generally seen in a state of nudity, or but very slightly removed therefrom.

\* \* \*

"There can be little doubt of the Santals being aborigines of the country. Their traditions, though very much mixed up with the mythology of the Hindus, mark them as a distinct race. According to them, the first human pair, a brother and sister, whom they call Pilchu-hanam, and Pilchu-brudhi, sprang from duck's eggs, and were brought into the marriage relation, under the influence of *handia*, by Lita, or Marang Buru, one of the gods, and not unlikely, the same as Siva or Mahadev of the Hindus. A few traces of the Mosaic history are to be met with in these traditions: such, for instance, as the original nakedness of our first parents; a supply of clothing subsequently being furnished them by the gods; the dispersion of mankind; together with some faint allusions to a general deluge. The division of the Santals into clans or tribes is not wholly unlike that of the ancient Israelites. All eat and associate freely together, there being neither high nor low caste among them. They are, however, in this part of the country, a caste by themselves, and with the single exception of the Krumbis—a tribe very like the Santals, and often found living in the same village,—refuse food cooked by any except their own people. As to inter-marriages, a Santal is not allowed to marry in his own clan, but must seek a wife from another tribe. The exact number of tribes is not known. \* \* \*

"The Santal's inveterate fondness for strong drink is a great evil. Such as it is, however, it is a part of his religion, and is likely to stand or fall with it. They lay claim to divine authority for the preparation and use of the *handia*, and no important ceremony, whether festive, matrimonial, or religious, can be duly celebrated in the absence of this favourite, universal beverage. It is a very simple fermented preparation from the rice, and, taken in moderation, seldom intoxicates. But moderation in the use of stimulants, is not a common virtue amongst the Santals, any more than it is amongst many people much better instructed. They are especially fond of sitting by their pots of *handia*, drinking and gossiping the whole day; during which, a hard drinker manages to dispose of several gallons! Distilled spirits of any and every kind never come amiss to a Santal; though, at present, their high price operates as a salutary check to indulgence.

"The Santals are an agricultural people, and when not grievously oppressed by their petty Hindu rulers, as is generally the case in Orissa, often acquire a respectable competence. They appear to have a decided preference for the new and jungly parts of the country, and are rarely found in the vicinity of large towns. They very seldom engage as servants,—though a few have been known to go as *coolies* to the Mauritius—apparently preferring the wild freedom of a forest life, before the luxuries of the city, if these are to be purchased at the expense of servitude. During the dry season, they are much engaged in the preparation and sale

of timber, fire-wood, charcoal, leaves, gums and other crude materials from the jungle. Parties of men, women and children may often be seen, of a morning, bending their firm, elastic steps towards a market, ten miles distant, in order to barter their loads of wood, leaves, &c. for a few simple necessaries,—it may be, for plain rice. A strong man usually obtains from four to six pice—seldom two annas—(three pence) for his load of wood; women and children less, in proportion,—often not more than a single pice. Little girls, not more than eight or ten years old, often accompany these trading parties, with only a rag of clothing about their loins, while they walk along under their burdens, straight as an arrow and nimble as a deer. They are usually in a very cheerful mood, either singing, or talking and laughing as they go.

“Unlike the Hindus, the Santals appear never to use their bullocks as beasts of burden; but scruple not to yoke cows as well as oxen to the plough and cart: a practice for which they are much despised by their neighbours, the Hindus. Buffaloes are much used by them in the cultivation of their lands. Sheep, goats, pigs, and hens usually abound in a Santal village. Cock-fighting is a very favourite amusement and often carried to great extent.

“The Santals, both male and female, are excessively fond of music and dancing one can hardly pass an evening, when the weather is fair, near one of their villages, and not hear the fife and drum. \* \* \*

“THE LANGUAGE of this people is certainly very primitive, and beyond the almost perfect identity of vowel and consonantal sounds—not more than three or four sounds having been discovered in the Santal, which are not accurately expressed by the Bengali characters—would appear to have little in common with the languages of the Hindus except what has been borrowed. With different shades of variation, the same language is spoken in common by Santals, Malahes, Kodas, Munda Bhumijas and others of the great Kol (or Cole) family. \* \* \* Though unwritten until recently, the Santal cannot fairly be termed a barren language. Like all other languages, it adapts itself to the wants of the people who use it as a medium of thought. The Santals being a rude people, their language can of course boast few strictly theological or scientific terms. These, as they are required, must be introduced chiefly from the language of their neighbors. Words of Sanskrit origin, will, it is believed, be found the most convenient for adoption. In the present state of things, any attempt to enlighten and improve the condition of the Santals, to be successful, must be made chiefly through the medium of their own vernacular. This certainly is the most direct method of enlisting their affections and securing their confidence. They listen with an air of uneasiness and distrust, when spoken to in a foreign tongue, however familiar they may have become with it, compared to the animation and lively interest evinced the moment their own language is honored as the medium of discourse. Unlike many of the Oriyas, the Santals are *not ashamed* of their mother-tongue.

“THE RELIGION of the Santals is a strange mixture of Hindu superstition, demon-worship, and a belief in, and dread of, witches, ghosts and hobgoblins. As proof positive, that Hinduism is making inroads on the more simple, primitive religious rites of this rude people, I need only to mention the fact, that in many

places the wretched *charak-puja*, or swinging festival, has been introduced by the Santals; among whom, backs scarred with the iron hooks are becoming common. In many villages this barbarous custom has been taken up with a zeal worthy of a better cause.

"The Santals are said to worship the sun as the supreme God; but, in Orissa, Lita, or Marang Buru, is the divinity most honored. In private and in public, by priests and people, at all times, in sickness and in health, in prosperity and in adversity, Marang Buru is invoked with prayers and offerings, such as goats, sheep, bullocks, fowls, rice, fruit, flowers, handia, &c. &c. There is said to be a large stone image of this god, in the human form, at Sikar-ghat, a place where the people resort twice a year for the purpose of depositing in a branch of the Ganges, a bone, preserved as a sacred relic of a deceased relative. This custom of purification for the dead, is very ancient and, apparently, universal. The neglect of it involves the loss of caste. Besides Sikar-ghat, there are several appointed places on the Damuda, at more convenient distances for the performance of this sacred rite. Ashwin and Magh, or about October and January, are the two propitious months for this ceremony; when multitudes of Santals congregate at Sikar-ghat, and other places of resort, shave their heads, bathe, wash their clothes, make a few simple offerings, cast their relic into the sacred stream, and return home. On these occasions, the Santals are allowed the services of a barber, washerman, and brahman, but on no other.

"Maniko is said to be an elder brother of Marang Buru, and is invoked once a year by the Naikis, or priests, with prayers, libations, and offerings of white goats and fowls. There is said to be a stone image of this god at Sikar-ghat; also of Jaherera, his sister, who is likewise invoked by the Naikis with prayers and offerings of pullets of a particular color.

"Connected with every Santal village is a sacred grove of *sál* trees, called the Jaher. This is a common, though not the exclusive, place of worship. Each village has its Manjhi-hanam, or original founder, who receives divine honors in the Jaher. He receives an annual puja, and is also invoked on special occasions, when hens, goats, handia, &c are offered. Besides these, each family has its own *adal-bonga*, or household gods, to whom are offered fowls, goats, handia, &c.

"Abge-bonga, is the name of a god worshipped by the separate tribes or clans twice a year; at which times rams, he-goats, and red cocks are offered; and all the males of the tribe, within a convenient distance, unite in a general feast, prepared mostly from the slaughtered animals. No female is allowed to taste of it; and all that is not eaten the same day is consumed by fire in the evening.

"Rangkini, a sanguinary Hindu goddess, is worshipped by the Santals in certain localities. Human victims are said to be sacrificed to this divinity, for the purpose of obtaining wealth. The Santals do not wholly deny this charge; but affirm that their Hindu rulers are much more frequently guilty of this kind of murder, than themselves. I have repeatedly been told, when pressing the enquiry, that now-a-days, few Santals can afford such an offering: a pretty plain intimation that human sacrifices are not unknown among them; but, like the sacrifice of bullocks in the

territory of a Hindu raja, they are, if at all practised at present, kept a profound secret.

"The Santals swear by the skin of the tiger, or by the head of the same beast drawn on a mango leaf, fully believing that a false oath will be punished by this animal. They also swear by their gods, and by the head of their children. Their tricks of witchcraft, jugglery, &c. &c. are too numerous, minute and disgusting for detail here. All these things combine to show that the Santals are in the fearful state of those who, 'when they knew God, glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened: professing themselves to be wise, they became fools, and changed the glory of the incorruptible God, into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves; who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.'

"The Editor of the FRIEND OF INDIA and others have spoken of the Santals as bearing a striking resemblance to the Karens of Burmah; and the hope has been expressed that, like the kindred race on the eastern side of the Bay, they will offer a ready and glorious conquest to the gospel. As it regards manners and customs and the general character of the people, there certainly does appear to be a great similarity between the two races. Whether, when proper means of enlightenment are brought to bear upon them, the Santal reception of the doctrines and precepts of the gospel will be alike ready and cheerful, remains to be seen; thus far, that state of preparation for embracing Christianity, so happily manifest among the Karens, has not become evident among the Santals. During the eight years that our attention has,—more or less in connection with our labors among the Oriyas,—been turned towards them, thirty or more youths have, at different times, been taught to read and write in our school. The greater part of these have returned to their former habits of life; whilst three have afforded pleasing evidence of conversion, and are members of the church—two of them being usefully employed as assistants in the Mission. Eight others are now receiving instruction, several of whom appear very hopeful. A number of small lads are also connected with our school at Santipur. Two of those who had broken caste have been known to be received again into caste among their people. The Santals learn quite as readily as the Hindus. Of course, they know little of the value of learning, and are but poorly prepared to appreciate its advantages. Those youths who have come to us, have, not unfrequently, been of a class which, freed from domestic ties, was, in a manner, afloat on society. This may account for so many having again deserted the school. But even from this class, several have turned out well; and show the Santals to be fully capable of improvement. Whenever and wherever we have been able to preach the gospel of Christ to them in their own language, a respectful, and often, for the time, serious, attention has been paid. In a few instances, deeply interesting enquirers have been met with; but strong clan attachments, superstitious fears, and the power of early habits coming to the aid of a carnal mind, have in most instances, to outward appearance, caused the word to be unfruitful.

"Still the conviction forces itself on the mind that the Santals offer an inviting field for missionary effort. To attempt their improvement by means of merely secular education would be impolitic; and would probably in the end prove a disappointment. Christian teachers, under missionary superintendence, are the great desideratum. Village schools should be established in favorable localities, both for the purpose of enlightening the minds of the people generally, and of developing the talents of the most studious and enterprising of the lads, who should, after a year or two, be admitted into a higher school, and encouraged to pursue higher branches of learning. \* \* \*

\* \* \* "While the Government of India expends its thousands on the education of the *rich*, it would seem but simple justice that it should do something for the elevation of the poorer classes; and especially for those so far out of the pale of civilization, as these hill tribes generally are. The benevolent disposition now displayed by Government towards this class of its subjects, may be regarded as an encouraging omen; and, if missionaries are to be left untrammelled in their evangelistic efforts, I, for one, see no impropriety in their becoming the means of conveying Government beneficence to this class of the people.

"The results of our own experience,—not the most encouraging, it is confessed, but still affording ground for hope,—together with a few simple suggestions, are now given to the public. Should others in a more favorable position, and furnished with ampler resources, be hereby induced to turn their attention towards efforts for the enlightenment and evangelization of this long-neglected people, this paper will not have been written in vain. As an additional inducement to engage in the work, it may be mentioned that—besides a brief Introduction to the Santal language, consisting of a Grammar, Reading Lessons and a Vocabulary, a Primer of 24 pp., Sequel of 44 pp.,—a tract, "The Essence of True Religion" and the Gospel of Matthew, are now in print. All, with the exception of portions of the first named work, are in the Bengali character. The translation of the remaining three Gospels, and of Genesis, is far advanced, and, funds for their publication being available, they can be put to press, as soon as the number of readers in Santal shall become sufficient to make such a step desirable. Oriya, Bengali or Hindustani, as the case may be, would necessarily be taught, even in the primary schools, while the above-named publications would suffice for a commencement in their own vernacular."

Very interesting accounts, similar to the foregoing, have been published of other aboriginal tribes. Of these, the Coles will be mentioned when we enter the South Western Agency. The Gonds have been described by the Rev. Mr. Phillips of Muttra; and valuable papers about them have been contributed by him, to the Calcutta Christian Observer; and the Rev. Dr. Wilson of Bombay has published a very affecting account of several Western tribes, in his work on the Evangelization of India.\* Others have been described in various oriental publications. Some of them appear to afford far more encouragement than the Hin-

\* Whyte and Co., Edinburgh, 1849.



dus, and yet the fruit of Missionary labour among them hitherto, has not been very great.

The important district of the Twenty-four Pergunnahs which we next enter, lies on the left bank of the Hooghly—the Southern part being opposite to Midnapore. It contains the city of Calcutta and three separate Magistracies: The Twenty-four Pergunnahs proper, of which the chief station is Alipore in the neighbourhood of Calcutta, Howrah, and Baraset. The population of Calcutta is certainly very large, but strange to say it is to this day still a matter of uncertainty. The aggregate for the whole zillah is thus estimated:

Calcutta, about,.....	400,000
Twenty-four Pergunnahs,.....	461,377
Howrah,.....	418,317
Baraset, ....	485,827

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1,765,521

Probably, if the population on the river and canal were added, and the inhabitants of Calcutta were actually numbered, the total would be two millions.

The case of Calcutta, in a Missionary point of view, is one of much importance; an importance not to be estimated solely by a reference to the mere number, large as it is, of the population. The number of educated natives, it is important to remember, is now considerable, and their influence extensive and increasing. Some of them are proprietors of great estates, in neighbouring and in distant zillahs. From Calcutta come most of the native officials, who act as Deputy Magistrates and Deputy Collectors, and otherwise hold offices of high trust and responsibility, in various parts of the country. From Calcutta come also many of those, who are employed as teachers and school-masters. Through Calcutta flows the great channel of Bengal's trade, and thither flock purchasers from nearly every part of India. If Benares be a sphere of great influence, because thither flows the tide of pilgrimage, and there abide devotees from every district of the empire; Calcutta is scarcely less important, as the residence of traders from Rajputana, the Punjab, and Afghanistan, from Central India, from Eastern India, and from nearly every part of the land. Here are Armenians, Parsees, Chinamen, Seikhs, Afghans, Marwarrees, and the like; and here they gain new habits of thought. The ability of the Calcutta Baboos has often been lightly estimated, and their energy altogether overlooked. It has been

enough to call them cunning and astute. But the cases of Rammohun Roy and Dwarkanath Tagore, who visited England, when a voyage across the wide sea was commonly deemed, by the people of India, an act of madness; and the eminent and unquestionable attainments of several natives of Calcutta, such as Prosonocoomar Tagore and Rampersad Roy, the former and present Government Pleaders in the Sudder Court, the Rev. K. M. Banerjea, one of the professors of Bishop's College, Radhanath Sickdar in the Surveyor General's Office, the Rev. Lal Behari De, and others, whom I am unwilling to mention by name, but who are known privately to many, have marked out the educated natives of Calcutta as men of remarkable intellectual power. It is quite true that there often appears still a certain want of manliness and physical courage, even in those who have to a great extent overcome the idle fancies and superstitions of their countrymen; but great allowance must be made for a national character, which is only now beginning to feel the bracing effects of personal liberty and a free press, and for the vices of the present family training under mothers and nurses, who are commonly the victims, from their infancy, through all their days to old age, of the most childish and ridiculous delusions.

I look forward, not only to the conversion of this people to Christianity, but also to the steady growth of strength and nerve in their natural character. Christianity, while it sanctifies the natural powers and dispositions, usually leaves the old lineaments perceptible still; but when the natural tendencies are the result of accidental circumstances—associations, traditions, early training and the like—they will altogether alter, as new influences begin to operate on the mind from infancy. As society at large is leavened, the accidental circumstances, which now affect the mind of the Bengali, will be greatly changed, and the spirit of the people will rise up into courage and independence. Their activity of mind, their precocity as children, and their patience, are already most remarkable; and when they learn more perfectly to “speak truth, every man to his neighbour;” when their domestic habits cease to counteract the more noble feelings of the heart; when the female sex is elevated into companionship, and liberated from the bonds of ignorance and slavery; when the petty chains of caste cease to fetter the mind and the conduct; their powers will then be directed with greater energy to new objects, and a healthy public spirit, and genuine domestic affections will take the place of the selfishness, which now disgraces the people. To accelerate this social revolution, few things are so needful at the present

time, as an efficient Mission for the growing class of educated natives of Calcutta ;—a Mission designed to influence the minds of those, who can influence their countrymen ; and, debtors as we are “ to the wise and to the unwise,” it would be well if such a Mission were delayed no longer.

- The number of European Missionaries in Calcutta at present is twenty-seven, with nineteen native preachers and Catechists. The number of pupils in the various Mission schools, male and female, Vernacular and English, is about 5,500 ; preaching is frequent in the Bengali language ; and many copies of Scriptures and Tracts are annually distributed. In the Government schools and private schools for natives, there are probably 5,000 more under English instruction, and there are many modes of instruction in the elements of vernacular education. That a great and striking change has already occurred in the aspect of society, no one doubts : that many have ceased to be Hindus ; that there is an active native press ; that there is a thirst for knowledge ; that trade and the progress of truth are breaking down the barriers of caste ; that Brahminism is being famished out of the city—is plain to every observer. Indeed Calcutta is reaching a point of deep interest and deep responsibility. To what all this will tend, is a question which instinctively is suggested by the remembrance of the Chorazins and Capernaums, to which the word of salvation came, only to be rejected. So far as I am able
- to judge, the day of Calcutta’s chief offer of mercy, when the Spirit shall plead powerfully with men’s consciences, has not passed away, but is drawing near, and a great silent revolution is approaching in the hearts of multitudes. And then, what will follow ? This city seems destined to be the capital of Asia, and to lead the way in the progress of that blessed reformation, whereby the East shall recover its former glory, and once again be the scene of the Lord’s brightest victories.
  - The establishment of a special Mission in such a city, at such a time as this, for the distinct purpose of acting on the educated natives, need not in the least degree interfere with other missions, which act directly on the community at large. And, judging by the infallible standard of the New Testament, such a mission is fully warranted. Let Christianity ever preserve its great distinguishing characteristic—“ to the poor the gospel is preached ;”—but, with the example of Paul before us, speaking “ privately to such as were of reputation,” arguing with the philosophers of Athens, and disputing in the school of Tyrannus, we may go forward with such a mission with confidence. Doubtless peculiar gifts would be required for its satisfactory operation ; gifts such as few possess. But the Lord

graciously qualifies various men in His Church for various offices. While He raises up men like Dr. Krapf and Dr. Livingstone to penetrate into Africa from Mombas and Lake Ngama; while to the simple negro, just liberated from the slave-ship, He sends men exactly suited to their feelings and character; while he qualifies a man, like Mr. Pfander, to meet and silence the Musalman in controversy, and Dr. Duff to establish new plans of education for India, and Dr. Yates and Mr. Wenger and Dr. Judson to translate the Scriptures, and Dr. Wilson to unravel and expose the Hindu system;—He can also raise up others, whose habits of mind, and whose natural gifts, fit them for the work of dealing with the educated natives of this city, in preaching, in lectures, in private conference, and by the press. The day, I believe, is not far off, when baptisms in Calcutta will be very ordinary events; when there will be a rapid increase of, at least, nominal Christianity among the natives; when they will be willing to attend public worship on the Sundays, and when the tide of fashion and popularity will carry many on to some kind of outward profession of religion. Things cannot long remain as they are. Society is, as it were, unmoored, and is drifting away from its old anchorage. Is it, then, a light thing, to direct its course aright, and to steer it into a haven of security and peace? Is it not a matter of the last importance, to give a spiritual tone and character to the popular movement?

There is indeed something very solemn and affecting, in the consideration of this subject. When hundreds upon hundreds, (I believe several thousands, and these increasing every year,) are seen halting between two opinions, with light in their minds but their hearts still untouched, holding the truth in unrighteousness, warring against convictions, trying to find excuses for not obeying their consciences, or steeling their judgments against further convictions by reading infidel books, and then, as further light still continually forces itself on their minds, advancing onward from the low, vulgar, and unsatisfying, infidelity of Paine, or the stale subtleties of Hume, to the novel fascinations and dreamy abstractions of German neology, or falling back on some baseless mystic conception of pure Hinduism in the form of Vedantism—or perhaps utterly casting off fear, and plunging into the whirl and hurry of business, and panting after the dust of the earth, and “making gold their hope, and saying to fine gold, Thou art my confidence,” (Job. xxxi. 24,) surely it is impossible to contemplate them, without dismay, and without an effort to snatch them from destruction! And then, when it is considered

what this large class *might* become,—how useful, how important—the heart sickens at the thought of their being left to sin on, against the light, and to perish with double condemnation. Speaking from the opportunities I have had of judging of them, I must say, that I regard the educated natives of Bengal with far more hope than others entertain concerning them ; and proportioned to this hope, is the sorrow that to so large an extent they are neglected, and that many yearly pass away, as I fear, to “ the blackness of darkness for ever.”

The history and present aspect of missionary labour in Calcutta deserve a separate notice, and might be the subject of a most important and interesting work in the hands of a qualified writer. Some materials have already been collected, especially an article in the *Calcutta Review*, by the Rev. J. Mullens, on the Rev. J. F. Kiernander, the pioneer of missions in this city, and an article in the same Review, on the history of native education in Bengal by the Rev. W. S. Mackay ; and it is worth considering whether these articles, and Bishop Corrie’s narrative of the progress of Christianity, and Mrs. Ellerton’s more recent Recollections (both of which originally appeared in the *Calcutta Christian Intelligencer*) might not be collected into a volume, together with the other interesting papers of an analogous character, which lie scattered through the pages of the Calcutta periodicals. So many names, that are dear to all the friends of missions, and especially dear to all the friends of India, are associated with the history of missions in this place—so much might be made known, by such a publication, to Christians in Europe and America, which now is known only by those who have resided in Bengal—that the work would prove a most valuable addition to missionary literature. A compilation of the kind has indeed for some time been contemplated, and, I trust, will not long be delayed.

The days of Kiernander were days of darkness and difficulty. The few wealthy Hindus “lavished gold out of the bag,” in fostering Brahminism :—one man alone, the Rajah Nubkissen, spent £90,000 on his mother’s funeral ceremonies. In the controversy\* that followed the Vellore mutiny in 1807, Major Scott Waring and the other opponents of Missions warned and entreated the Parliament of England, not to allow the slightest interference (even by argument) with Hinduism and Mahommedanism, and pointed to the state of things, when the British Government obtained the Dewanny, as a conclusive proof of the folly, and danger, and hopelessness, of all attempts to convert the natives. “Mr. Verelst, formerly Governor of Bengal,” said Major Scott Waring

in one of his well known pamphlets, " was examined by a Committee of the House of Commons in 1781, and I have extracted some important passages from his evidence. ' Harry Verelst, Esq. informed your Committee that the Hindus were more attached to their manners and customs than any other people on the face of the earth. That they would suffer death rather than any indignity to their caste. That from every knowledge he had of the Hindus, he was persuaded that the Mahommedans, who have usually carried their conquests by the edge of the sword on all former occasions, when they arrived in Hindustan, found it absolutely necessary to sheath the sword, from a thorough conviction that they would deluge the country with blood before they could convert one Hindu to their laws and religion, and that they therefore wisely became the guardians and protectors of the Hindu religion, and that he conceives the country to have been preserved in that state to the time he left it in 1770. That their religious institutions and rites of which they are so tenacious, are not confined to their places of worship, but extend to every occurrence of life.' Not an individual in India, nor indeed in England, in 1781, who had the opportunity of local observation or the access to oriental history, differed from Mr. Verelst in opinion. It was therefore the invariable practice of the British Government, to foster and protect the Hindu religion, and also to encourage what the Bible Society terms the bloody and degrading superstition of Mahomed. As Christians we could not be less tolerant than the bigoted professors of the Koran; and the Mahommedans were fully entitled also to the peaceable enjoyment of their laws and religion. But since 1781, a zeal for Missionary exertions has spread over the land; and unhappily, some men have selected that part of the globe for making these exertions, in which for the reasons assigned by Mr. Verelst, success is impossible by human means."\* Such was the astonishing folly that men of ability and influence could calmly write, and afterwards vindicate, fifty years ago on the authority of our early Governors! The *fact*, as every one who has "access to oriental history" well knows, is, that the Mahommedans did *not* sheath the sword, and did *not* fail to make converts, but murdered hundreds of thousands of Hindus in some parts of the country, and actually did convert to Islamism many millions of the people whose descendants are Mahommedans to this day. But it is unfortunately equally true, that our early Government did foster the Hindu religion in too many

\* Observations on the present state of the East India Company, &c. 3rd Edition, 1807.

ways ; and that Hinduism was then in great power, Major Scott Waring sufficiently proves by the single anecdote he gives respecting caste. " In the year 1766, the late Lord Clive and Mr. Verelst employed the whole influence of Government to restore a Hindu to his caste, who had forfeited it, not by any neglect of his own, but by having been compelled by a most unpardonable act of violence to swallow one drop of cow-broth ; the Brahmans from the peculiar circumstances of the case were very anxious to comply with the wishes of Government ; the principal men among them met once at Kishnagar, and once at Calcutta, but after long consultation and an examination of their most ancient records, they declared to Lord Clive, that as there was no precedent to justify the act, they found it impossible to restore the unfortunate man to his caste and he died soon after of a broken heart." And so as to the Mahomedans, he mentions that when a procession of theirs in the Mohurram festival, was passing the Supreme Court House in Calcutta (in the time of Mr. Hastings,) and was disturbing the proceedings by their noise, the sheriff was sent out to secure order, but on his touching one of the persons with his rod, there instantly arose a formidable riot, in which the judge escaped with difficulty,—a riot which was only suppressed by the troops.

Poor Kiernander's sun set in gloom and sorrow. He had attempted much for the spiritual good of the Europeans and Portuguese, but it is doubtful if he knew Bengali or attempted much for the natives. He was followed in his labours by the Rev. David Brown, a name worthy, I believe, of as much veneration as that of any man who ever entered this country : a faithful, zealous, and good man, who led the way, with a noble spirit, in every good word and work. While he was in Calcutta, Mr. Thomas, the pioneer and afterwards the first companion of Carey arrived, and pursued his ardent but erratic labours ; then came Dr. Carey, and Mr. Thomas returned with him ; then arrived Claudius Buchanan, then Marshman and Ward, then Chamberlain, then Martyn, Corrie and Thomason ; and all found in David Brown, a friend and brother. He lived to see a great change commenced ; he had established the Bible Society, he had seen Missions fairly begun ; and he died universally beloved and honored. Several touching inscriptions there are on the tablets in the Old Church of Calcutta, and very ennobling but solemnizing are the records of those of Charles Grant, Henry Martyn, Daniel Corrie, and Thomason, but the tribute on another tablet which tells that in that Church, the Gospel was preached freely to the poor for twenty-five years by

the Rev. David Brown, records I believe, the most honorable career of all.

The change he lived to see begun, advanced rapidly. As to caste, perhaps the severest blow it ever received in Calcutta, was from Lord Hastings. At the time of his arrival there were, as there are now, many people from Orissa, who had come to act as servants. Their number is now estimated at 20,000, and they are employed chiefly as house and palanquin bearers. Lord Hastings had one of them for his head bearer, and there were many more in the Government House. They were all superstitious to the last degree. They could not be persuaded at first to pull a punkah over a dinner table, if there were meat on it, and would not, unless there were a basin of hot water there; and then the pulling of the punkah was understood to be designed to cool it! On one occasion Lord Hastings having washed his hands, ordered the bearer to throw away the water. He refused;—to touch the wash-hand basin with dirty water, would, as he thought, have caused the forfeiture of caste; but Lord Hastings well knew that even Hinduism did not sanction this degree of absurdity, and therefore he was firm. He ordered that the water should remain, and that if the bearer did not throw it away, in a certain number of days, the whole body of Oriya bearers in the Government House should be discharged. The tale soon spread. The bearers assembled in crowds on the plain, and discussed the matter for two or three days. Eventually it was agreed that the water might be thrown away; and the whole body of Oriyas in Calcutta learned a lesson which has never since been forgotten. At present it is notorious that the bonds of caste in Calcutta are loose in the extreme. There are few educated Hindus who do not eat and drink exactly what they choose, and the Brahmans take no notice of many flagrant breaches of caste-regulation; the offences of the wealthy are almost always overlooked, even if they happen to be notorious; and the system, so far as it survives at all, seems chiefly to supply a means of extortion to the priests, and of mutual annoyance and oppression among the poor, who excommunicate one another, and levy on delinquents the penalty of paying for a feast of restoration, as often as it suits their purpose.

In the former days of which I have spoken, such a thing as English education of the natives was unknown. When Government began to educate, it devoted its aid to seminaries of Vernacular learning, in which false history, and false philosophy were taught, in the most cumbrous manner, and pupils were paid for coming to learn, and translators were



liberally rewarded for translating books, which others were subsequently paid for rendering intelligible. It was not till 1815, that a new system was projected. It was proposed by a man in humble station, Mr. David Hare, a watchmaker, who by indefatigable perseverance and with the aid chiefly of Sir Edward Hyde East, the Chief Justice, and the celebrated Rammohun Roy, established the Hindu College. That much was done by this institution in kindling the intellectual energies of the students, especially from the time when Mr. H. H. Wilson, now the Professor of Sanscrit in Oxford, became the Principal of it, cannot be doubted; but while it broke down Hinduism (as the education of Hindus in sound philosophy and true history always must do, inevitably,) it conveyed no saving Christian knowledge. The Rev. W. S. Mackay in the article I have mentioned thus adverts to this subject:—

“Hinduism, as is well known, is not only a system of false religion, but a system of false science; and its whole authority depends upon tradition and custom. Hence there was scarcely an elementary fact or axiom in geography, or astronomy, or political economy, or indeed in any modern science, which did not clash with and demolish some time-honoured belief, or sacred and hallowed observance. The work of destruction required no genius, learning, or eloquence; Hinduism fell prostrate, never to rise again, at the touch of the veriest school-boy. As soon as a little fellow could be made to understand that the earth was 25,000 miles round, there was an end to his belief in the Shastras.

“It must be remembered that the young Bengali is remarkably intelligent and curious;—we might say with truth, precociously so. His first glimpse into the science and knowledge of the Western world filled him with astonishment and delight. A new El Dorado spread before him; and his foot was on the strand. A new future was open to him; new faculties were developed within him; and all, that he heard and saw, carried with it self-evidencing truth and power. Scales seemed to have fallen from his eyes; he felt giddy and intoxicated with the changed appearance of all things. But, if there was one feeling stronger than all others, and which, for a time, reigned predominant, it was a passionate loathing, a mixture of hatred and contempt and indignation, against the superstition, in which he had been brought up. When he thought of the absurdities he had been led to believe; of the pain and misery he had been compelled to bear and to inflict; of the clay and wooden images and rabble of so-called deities whom he had worshipped; of the ignorance in which he had been kept; and its results in making every other Hindu a mere beast of burden for the Brahman; and when he looked at all in the light of his new-found knowledge, he blushed with shame and indignation, and felt that he had been injured, humiliated, and degraded.

“The master-spirit of this new era was Mr. Derozio. This gifted young man entered the college as one of the junior teachers in November, 1826, and speedily acquired an unbounded influence and popularity among the students. He entered into their feelings with all the fervour and enthusiasm of his own highly poetic tem-

perament, and spared no pains to fan and to feed the flame. He encouraged them to the most unbridled use of their new-found mental freedom; and, by an extraordinary ascendancy over their minds, which no other man ever attained, he transformed the supple and timid Bengali into a bold and fiery iconoclast and reformer.

"Unfortunately for himself and for them, he had no fixed principles; and his chief delight was to speculate, to unsettle, and to attack. Had he lived, and had his mind worked itself clear (as it had begun to do) of the crude notions of his youth, great things might have been expected from him. As it was, he was, for a time, the oracle of Young Bengal; and he has found no successor in their affections.

"It would be unjust to pass over unnoticed another East Indian gentleman connected with the college about the same time, and who has also, since, gone to his account—we mean Mr. Woollaston, afterwards a Missionary of the London Society. He was a man of a quiet, unostentatious character, who felt the warmest interest in the new movement, but looked upon it with the heart and with the eye of a Christian. It was his delight to gather the more intelligent students round the social tea-table in his own house, and, without forcing it upon them, to talk to them earnestly and calmly of the Gospel of Jesus. One or other of the Missionaries was sometimes of the party; and the retrospect, we believe, must be pleasant to all.

"It is not strange that youthful minds, from which had evaporated every particle of faith and reverence for all that they once held most sacred, and who looked upon their former condition with rage and contempt, should wander for a while without star or compass, and hold aloof from every thing that could not be made palpable to their senses, or proved by mathematical demonstration. It is not strange, that in the first rebound of indignation, the very names of 'priest' and religion should have been a bugbear, and their notions of the social relations uncertain and confused. Unfortunately, instead of checking these feelings, or guiding them into wholesome channels, Mr. Derozio gave them the rein. Every thing became debateable, and was debated. The being of God, the parental relationship, the ties of consanguinity, were subjected to the crucible of these youthful and giddy brains: and too often little came forth, but pride and over-weening conceit, and open contempt for parents and relatives, who believed in Sumeru and the seven oceans, who drank the washings of Brahmans' feet, and worshipped Kali and Durga. But along with this, there was a generous desire to impart their new knowledge to their youthful countrymen; and the lads, who, during the day, attended the college prelections, got up early to teach gratuitous morning schools, and spent their evenings in social conversational meetings.

"The fire, which had been fast gaining strength, broke out into flame in the year 1829. In the swarm of debating societies, that sprang up, there was one universal execration of Hinduism. The native town rang with glowing declamations on the pleasures and advantages of European knowledge. The young Babus demanded that its blessings should be extended to their wives and daughters, and lost no occasion, when they met together, of expressing their scorn and detestation of the superstitious practices of their fathers."

After following the history of the College, Mr. Mackay approaches the events which were destined to give an entirely new character to the educational movement. Dr. Duff came out to India in 1830, and speedily opened a school, in which he avowed his intention to give Christian Instruction and to use the English language as the medium. He arrived to find that God, in his providence, had prepared the way, by exciting a thirst for knowledge; and he came with intellectual powers, with spiritual gifts, and with moral energies, that fitted him probably above all living men, for the enterprise of evangelizing the educated mind of the acute and long dormant people of India. So great and so extensive have been the fruits of his labour, so contagious has been his example, so important is the system he originated, and to which ever since, his life has been devoted, that I do not apologize for introducing, from some manuscript notes he gave me in reply to some inquiries which I had occasion to make in 1847, his own account of his position and proceedings on his arrival, and of the origin of the Mission at home. If that commencement at home now appears to us to have been slow and timid, it must be remembered that the influence of the "Moderate" ascendancy in the Scottish Church had well nigh benumbed the spiritual feelings of a large portion of the people; and that the Evangelical party could not but regard with doubt and suspicion, a Missionary scheme by those, who, in 1795, had by a formal vote condemned Missions, and by whom, a bitter hostility to evangelistic activity and zeal had been manifested ever since.

"In 1824, the General Assembly (of the Church of Scotland) resolved finally to establish a Mission in India. Great efforts were then made to collect extraordinary subscriptions and collections, to set the Mission a-going.

"These did not prove so productive as to warrant the Committee to appoint any one for about five years after. Even in 1827, the Report to the Assembly states that out of 'more than 900 Parish Churches and fifty-five Chapels of ease, the collection has hitherto been made in no more than fifty-nine Parish Churches, and sixteen Chapels.' The aggregate of the collections amounted to £987-13-9, and the amount of donations to £301-15. The Report of 1828, stated that the 'whole sum subscribed and collected in Scotland was about £2,500,' that is, in four years!

"This encouraged the Committee to look out for a man. On this subject Dr. Inglis, in his report of 1828, is very earnest. Here are his words: 'In these circumstances, your Committee at a late meeting, instructed their convener to request the assistance of the Professors of Divinity in the different universities of Scotland, for finding a man, in all respects qualified for the important and very delicate service in question, and, at the same time, willing to undertake the duty. To some of the letters on this subject, no answers have yet been received, nor have

your Committee hitherto a particular view to any individual. They feel that more depends on a wise and proper selection in this case than upon all the other exertions in their power to make. They therefore implore the aid of every member of this Assembly, who may have it in his power to point out, among those who have a heart for the undertaking, any man better qualified than others, for the arduous but blessed work, to which the person appointed will be called to devote himself; and the members of your Committee individually trust, that in a cause so momentous and sacred, no man will even suspect them of being influenced, in their choice, by any other motive than a single and exclusive regard to the most important of all objects, that of imparting the light of the Gospel to those who now sit in darkness.'

"In the spring of 1828, Principal Haldane of St. Andrew's, sent for me, gave me Dr. Inglis' letter to read, and urged me to consider the appeal, as he then thought me to be the man, &c. &c. I did so, most prayerfully, though I was then only a student of Divinity, and had another year of my course to finish. But, partly, on account of the awful sense I had of the responsibility of being the first, and partly from doubts connected with the character of a scheme in the hands of Dr. Inglis and the Moderates, I declined to have any thing to do with it.

"In the spring of 1829, when now on my trials for license before the Presbytery of St. Andrews, the same offer came back, with accompaniments so peculiar, that after earnest consideration, I closed with it, as a call in Providence.

"In the Reports to the Assembly of 1829, my appointment was duly announced. The aggregate collected in Scotland in five years, from about 400 Churches and Chapels, fell somewhat short of £4,000. The Report for 1830, does not give the amount for the preceding year, but by comparing different aggregates, appears, for the year, to have been about £1,400. In this Report the annual and ordinary expenditure of the Mission is reckoned at £1,000, 'or, at the utmost, £1,200,' a sum which the convener trusts, 'will be annually defrayed by the contributions of the Church.'

"It was on the receipt of this Report that I felt roused to write, in substance, not to look at £1,200 as a maximum, but at once to put down £10,000 annually as the minimum.\*

"The Report of 1831, announces the fact of Mr. Mackay's appointment, and it is added that the Presbytery of Edinburgh, had resolved to make an annual collection for the Mission,—being the first which so resolved.

"1832, no statement of funds.

"1833, ditto.

At the end of 1834, I returned. I cannot lay my hands on the Report, but my clear impression is, that the income of the preceding year was about £2,000 (I strongly think *under* this sum) but say, about £2,000.

"Early in 1835, I addressed the Presbytery of Irvine, and audiences in Dundee, Falkirk, Edinburgh, &c.

"Thence came a few hundred pounds; so that in the Report of 1835, the income

\* Dr. Duff afterwards found that one leading member of the Mission Committee had regarded this suggestion as an evidence that his mind was off its balance: that the sun of India had affected his brain, and disordered his reason!

announced was *about* £2,500. Then the Lord blessed my first speech in a way that is His own.

"Before the close of the year, I visited all the Northern Presbyteries, and in spring more of Perthshire and Fyfeshire. The Report of 1836, announced an income of above £5,000. And all the time I was at home it kept up, between £5,000 and £6,000, being the largest of all the schemes of the Church.

"As to the character of the Mission, it had been *from the first* resolved that there should be *an educational Institution of some kind*. But every thing as to its character—the subjects taught—objects to be aimed at—language chosen as medium of instruction, &c.—all were left absolutely to me to determine, without instructions, qualification or reserve. Then, separately from the Institution, I stipulated for unbounded liberty of action, in preaching anywhere, to any classes, and through any lingual medium; distributing or compiling tracts, &c. &c., or in short, any sort of work which to my own mind appeared proper in diffusing a knowledge of Divine truth.

"As to *locality*, the only limitation was the *Province of Bengal*—the only peremptory *exclusion* was the *city of Calcutta*. In the Report of 1829, which announced my appointment, the words are, 'We have proposed that the site of our Institution, and consequently of his (Dr. Duff's) residence and labour, should be within the *Province of Bengal*; and, *though not in the city of Calcutta*, within such a distance of it as may admit of the Institution being visited by some of our countrymen, servants of the Company, who are resident in that city and its neighbourhood.' My first object, therefore, on arrival was, to find out some place in the mofussil. From all my enquiries I was then led to fix on *Santipore* or *Kishnagur* as being the most inviting and promising. But finding the opening still more inviting in Calcutta itself, I took upon myself the responsibility of remaining there—supplying the Home Committee with reasons, &c. But despite these reasons, in the Report of 1831, the Committee announced that they deemed it 'Necessary to require more information from Mr. Duff himself, before we shall decide so important a question,' as the choice of a permanent site for the Mission. And nothing but the announcement of the conversions and baptism of Mohesh Ghose, Krishna Banerjee, Gopal Nundi, towards the end of 1832, made the Home Committee drop the idea of removing their Mission from Calcutta to a mofussil station.

"I had not completed my 23rd year when I was appointed by the Assembly's Committee as their first Missionary to India. But from delay at home, and the length of a singularly disastrous voyage, in which I was twice shipwrecked—leaving Edinburgh on the 19th September, 1829, and reaching Calcutta on the 27th May, 1830, I had completed my 24th year a little before the opening and organizing of the Institution in July, 1830.

"When I left Calcutta in July, 1834, only one Missionary, Mr. Mackay, was left behind. A third Missionary, Mr. Ewart, had been appointed; but we passed each other off the Cape. The Church therefore had in all but three Missionaries.

The present position of the Mission thus commenced, I may remark in passing, may be gathered from the following statement, which I take (with

some needful alterations and additions) from a paper published in Calcutta at the end of 1852.

"This Mission has five principal branches : at Calcutta, Madras, Bombay, Puna, and Nagpore.

"The agents of the Calcutta Mission are—

The Rev. Dr. DUFF,

The Rev. W. S. MACKAY,

The Rev. D. EWART,

The Rev. T. SMITH,

The Rev. E. MILLER,

The Rev. T. GARDINER,

Mr. W. C. FYFE,

JAGADISHWAR BHATTARCHARJYA,

PRASANNA KUMAR CHATTURJYA,

LAL BIHARI DE,

BIHARI LAL SINGHA, *Catechist*,

} *Licentiates or probationers for  
the Ministry.*

and five other Catechists.

"The stations are four : at Calcutta, Chinsurah, Bansberria, and Culna.

"At the end of last year there were in the boys' schools 2,579 pupils, of whom 100 were in the College Department at Calcutta ; in the orphan refuge under Mr. Fordyce there were 45 girls ; in Mrs. Ewart's school one hundred girls ; and 30 in the school conducted by the wife of Jagadishwar the probationer at Bansberria.

"The agents of the Madras Mission are—

The Rev. J. ANDERSON,

The Rev. J. BRAIDWOOD,

The Rev. J. CAMPBELL,

The Rev. R. BLYTH,

The Rev. J. M. MACKINTOSH,

The Rev. J. G. MACKINTOSH,

The Rev. P. RAJAHGOPAL,

The Rev. A. VENKATARAMIAH,

The Rev. S. ETIRAJOOLOO,

with some Native probationers and Catechists.

"There are nine Schools besides the central Institution ; and the stations are Madras, Triplicane, Chingleput, Conjeveram, and Nellore.

"At the close of 1851, the number of pupils reported was 1,705 boys, and 368 girls, but the aggregate has since risen to 2,135, of whom the number of girls is about 650.

"At Bombay the agents are—

The Rev. Dr. WILSON,

The Rev. R. NESBIT,

The Rev. J. M. MITCHELL,

The Rev. DHANJIBAI NAMOJEE,

The Rev. HORMADJI PESTONJEE,

NARAYAN SHEHADI, *Probationer*,

and two Native students for the ministry.

"By the latest accounts there were 343 boys in the Institution, and in the other schools 525, of whom many were the Beni-Israel. In the girls' school there were 486 : making a total of 1,354 pupils.

"At Puna, a city of 100,000 people, the Rev. J. Mitchell, and the Rev. K. W. Mitchell are at present the only Missionaries of the Free Church, and there is no Mission of any other Church in the city or neighbourhood. They are chiefly assisted by Wazir Beg, a converted Musalman who will probably soon be ordained for the ministry. The number of pupils in the male and female schools is 623 pupils.

"There has been a branch of this Mission for the last three years at Sattara, under the Rev. J. Aitkin, and the number of pupils there exceeds a hundred.

"The last Mission is at Nagpore. Its stations are in the city of Nagpore and at Seetabaldi, and the agents are the Rev. S. Hislop and the Rev. R. Hunter. The number of their pupils is 290 boys, and 26 girls, making 316 altogether.

"It is expected that a Christian Mission will soon be established by the Church of England at Jubbulpore, but at present the Nagpore Mission is believed to be the only Mission in Central India."

The consistency of the present system of this extensive and increasing Mission, with the original design, and efforts of Dr. Duff, will be shown by the following further extract.

"The objects of the Free Church Mission are three-fold :

"First, the Christian education of the young.

"Secondly, the raising up of a body of intelligent Native Christians, who may influence their countrymen.

"Thirdly, the raising up of a well qualified Native ministry to preach 'the glorious gospel of the blessed God.'

"It becomes the agents of the Mission to speak of its effects with humility, for they are conscious of much weakness and short-coming; but the hearts of their friends may be moved to thankfulness if they state, that while pursuing these objects, the mission has been enabled to prepare a considerable number of teachers for other schools, and also to excite an increased desire for education among the Natives in various places, as well as to stimulate the friends of missions to satisfy that want; and that the general influence of the mission has been felt in many different ways, and has been illustrated by many remarkable facts even in distant places.

"Through the mercy of God the Mission has been further blessed, by a measure of direct success in its primary designs. It has its native preachers who adorn the doctrine of their God and Saviour, and who are now engaged in their important work after many years of careful training. Other Native preachers who are now connected with other Missions, received their first impressions of divine truth in the schools of this Mission; and of its converts, some have finished their course with joy, after exhibiting in consistent holiness, and self-denying zeal, the sanctifying power of the Gospel."

A more recent statement thus speaks of the particular and direct results in Calcutta.

"The whole number of baptisms since the commencement of the Mission is 105. There were two Muhammadan and two Jewish families; and about twenty girls from the Free Church Female Institution. Nearly all the others were young men educated in the Institution, with their wives and children.

"ELEVEN of the converts are dead, leaving ground in almost every case to believe that they are now with their Redeemer. Two of them of the highest promise were cut off in their youth, who had devoted themselves to His service, and who, had they lived, would probably now have been ordained Ministers of the Gospel.

"At present, TEN of the Native converts are in various stages of preparation for the Ministry. Three of these, the Rev. JAGAD I. BHATTACHARJYA, the Rev. LAL B. DE, and the Rev. PRASSANA K. CHATTURJYA, having gone through with approbation the whole Collegiate course, and, having been found also to have a competent and satisfactory knowledge of theology, Church history, and the original languages of Scripture, have been licensed as Preachers of the Gospel by the Presbytery of Calcutta; and the remaining seven, while diligently prosecuting their studies, are already actively and usefully engaged in direct Mission work.

"The branch schools of Culna and Bansberia have been for years under the management of Native Christians, and would do credit to European superintendence. It should be mentioned that, in both these, the Native Christian superintendents, in addition to the arduous labour of the school, preach regularly to their Heathen countrymen, and of their own accord have opened evening classes for adults: while the wife of one of them, the Rev. Jagad I. Bhattacharjya, has succeeded in gathering a small female school from among the village children, which she teaches without fee or reward.

"Many of the converts earn their bread by their own labour in secular employments. One was sent to England with Dr. Goodeve, and is now a Sub-Assistant Surgeon in medical charge of a Station; another is now a distinguished student in the Medical College; two are employed in the workshops of Messrs. Burn and Co.; one has a situation connected with the Railway; one, a Brahmin, served an apprenticeship with Messrs. Jessop and Co., and is now pursuing his studies as an Engineer in England; four are engaged in office work; and others in teaching. The younger converts still receive instruction in the Institution, with a view to future usefulness.

"Amongst those not so immediately connected with the Mission, but who were either baptized by Dr. Duff, or who for some time received instruction in the Institution, may be found the names of the Rev. K. M. BANERJYA, the Rev. GOPINATH NUNDI, the Rev. GOLOKNATH BABOO, the Catechist TIMOTHY at Azimghur, and Dr. GOODEVE CHUCKERBUTTY.

"The number of young men, not Christians, who have left the Institution, and now occupy respectable and responsible situations, is very considerable. Some are Munsiffs; others are employed in the medical and educational departments, on the Railway, in connection with the Revenue Surveyor, the Surveyor General's Office, and the Ganges Canal; and not a few receive liberal salaries in the Government, and other offices. It is gratifying to state, that, in almost every instance known to



us, their character stands high, and they have given more than common satisfaction to those under whom they serve."

The general results of the Mission, and its vast *indirect* influence, are appreciated by most observant men in India; and the consequence is, that very many who are not at all connected with the Free Church, are among its most liberal supporters in all the Presidencies. The amount raised for the Mission in Calcutta and Madras, since the Scottish disruption in 1843, may be reckoned at about £25,000; and it is gratifying to add, that the Mission is supported with increasing liberality at home, and that it is assuming more and more a character of permanence, by the erection of suitable buildings, and the endowment of scholarships. The amount subscribed at home, in India, and recently in America, for these and similar special purposes, has been nearly £35,000; while the annual income at home for general purposes, exceeds the once ridiculed limit of £10,000, and this, I trust, is only the earnest of better times to come.

The work thus contemplated and carried on, is not, I rejoice to say, by any means confined to the Free Church of Scotland. The Established Church of Scotland also has an important Institution in Calcutta, and others on a smaller scale in Madras and Bombay, with an aggregate of six Scottish Missionaries, and a large body of native teachers: the Church Missionary Society at Benares and Agra, and the London Missionary Society in Calcutta, have very similar Institutions; and the Church Missionary Society at Calcutta and Burdwan, and other places, and the London Missionary Society at Madras and Bangalore, and other Societies in other places have other valuable English Schools. There has been given to *every* Mission a new interest in the work of education, and a new generation has arisen, whose future as yet is dimly discovered in the prospect of India's regeneration.

The success of Dr. Duff on his arrival in Calcutta was, I believe, a crisis in the history of this country. Prior to that time it was common to think of Missions and Missionaries in connection only with the lowest of the people. Individuals had been converted, but there had been accomplished no extensive salutary change in the aspect of our great cities, or in the sentiments of the upper classes of the people. And the Government had equally failed to attain these objects. Secular, merely secular education, could unsettle only; it could not, and it did not, establish in truths that influenced the conscience; and if the Government system of education, that, namely, of the Hindu College, as established by Mr. Hare, and afterwards recognized and adopted by

Government, had been continued to this day, without the stimulating and purifying competition of English Missionary Education, and the influence on Educated Native Society of men like Dr. Duff, the result might now be a disruption of all social morality and order, by the wild, ungovernable, and unprincipled generation of sophists and infidels, which certainly must have been created. The moral effects of unassisted secular education—secular education, unassisted by healthful moral influences outside—are usually in the last degree unsatisfactory. But I need not stay to speak of this, when Mr. Mackay has so fully written of it and of the remedy, in the following passage :—

“ It remains a notorious and ominous truth, that the great majority of these young men, (the students of the Government Schools,) solidly and thoroughly educated in all secular knowledge, show no patriotism or public spirit, no hatred of idolatry, no anxiety to rescue their fellowcountrymen from its yoke, no lofty moral bearing, no great aims or aspirations, no seriousness of spirit, or thoughtful earnest inquiry after religious truth. In the flush and ardour of youth, the great majority *kill* the conscience by outward compliance with the idolatry which they despise, or by making themselves over deliberately to worldliness. There is nothing of healthy life connected with their intellectual activity.

“ It is not difficult to predict their future. A small class of thinkers will be formed, like that of the Greek and Roman philosophers, and equally powerless and purposeless, as regards national reform or regeneration. A portion of this class will unite themselves to the Neo-Vedantists ; the remainder, floating at random on the sea of speculation, will conform to the Hindu superstition, but the greater body, dissolute and worldly, are but too surely tending to a state morally lower than that from which education rescued them. The Hindu idolator from conviction may have faith, zeal, and honesty. He may be thoroughly conscientious, and ready to lay down life and limb, and to sacrifice all that he holds most dear, from a fervent, though misguided, devotion. But the mongrel class, of whom we now write, too timid to break off from what they despise and disbelieve, will live the subtle faithless life of the Greek of the Lower Empire, without courage or conscience, and hide but too often the heart of the Atheist under the robe of the idolator. Hindusim has nothing to fear from the educated natives. Her philosophers and men of science, in former times, were as thoroughly unbelievers in the vulgar superstition, as the educated natives of the present day : and ancient European Heathenism had its Socrates, and Plato, and Cicero, and Plutarch, and Lucian, who attacked, disproved, and ridiculed their ancestral faith—conforming all the while. But Europe might be worshipping Jupiter and Juno, and Odin and Freya, at this day, had not a new faith sprung up, and other and more effectual opponents. It will be the same, here and elsewhere, again, and again, and again.

“ The learning of Europe may pass into the mind of Hindustan : and the task could not be entrusted to better hands, than those of many of the able and highly accomplished men, who teach in the Government institutions. The science of Eu-

rope may cover the face of Hindustan with a net-work of rail-roads, and electric telegraphs; and the result may be increase of riches and comfort to a very great degree. But Hindustan, in spite of all this success, will be no better than ancient Rome, or modern France; with an enlightened upper class of waverers, infidels, and scoffers, and a populace, ignorant, degraded, and superstitious.

"In spite of sneers and cavils (the time for which has all but passed away), it is felt by every thinking man, who calmly examines into this matter by the light of history and experience, that the regeneration of this vast empire and its social and moral deliverance have to be wrought, and will, with the blessing of God, be effected by the labours of the Missionaries, and of those, who are like-minded. The Gospel is the only remedy that can efface the deep-eating brand of Hindusim; and, where the idol temple is demolished, it is most *necessary*, as well as most desirable, that the Church of Christ should rise in its place. Gradually, and by slow degrees, the most gifted and truth-seeking minds among the Hindu youth will be attracted by the congenial light of the Gospel, and the divine character of Jesus. They will drink in his spirit; they will take up his cross; and go forth with human infirmities and weaknesses, but in the strength of their new born faith, and with the promise and helping hand of God, to proclaim the glad tidings of peace and love, and to preach brotherhood, and goodness, and pardon, and everlasting life, through Christ, the incarnate Redeemer:—and, long after they have passed away from earth, when this vast India shall have become an enlightened Christian nation, they shall have their fame and their reward."

The importance I attach to Calcutta and to Christian education, will be the excuse for this lengthened reference to these subjects. It is a great mistake to think, as some do, that the great cities in India will not affect the mass of the country, simply because at present their influence is not much felt. There is in fact no reason why the precedents of scripture and history should not be followed in this country. The Gospel was to be preached first, "beginning at Jerusalem." From Thessalonica "sounded forth the word in all Achaia." When Paul continued in Ephesus "all Asia heard of it." (Acts xix. 10 and 20.) The faith of Rome was "spoken of throughout the world." And what lesson is more clear in Church History, than the influence on surrounding nations, in early days, of Rome, Constantinople, and Carthage; and of Wittenberg, and Geneva in the days of the reformation? And in secular history, no truth is plainer than that "Paris is France," and that the conquest of a capital is ordinarily the conquest of a country. And so in India,—the far-reaching influence of great cities, is inevitable. If, as yet, they have not influenced the surrounding country, it is because as yet they are not evangelized. But, as certainly as the light of the Gospel spread from great cities in early Church History, so certainly will our Native Christian ministry carry it, with power and success,

from Calcutta, and Benares, and Agra, and Umritsur, and Peshawar, and Bombay, and Puna, and Nagpore, and Madras, to the regions beyond,—it may be, long ere the present generation has passed away. But if we would hasten this day, we must bring to bear all the force of Christian education on the active minds which have been aroused from their lethargy in these cities, and are now thirsting for knowledge. Far, very far be it from me to say this, with any feeling of indifference to the great Gospel ordinance of preaching, in its ordinary and popular sense. I contend rather, that the Christian education of the young, is, in this country, the most effective means, in many instances, (though not in all,) of preaching the Gospel; I am sure that those who diligently pursue this means of usefulness, are ordinarily the most laborious Missionaries, and actually do more than others, in the other branch of labour, possibly can do in this climate; I see incontestable proofs before me and around me, that God raises up, and qualifies men with special fitness for the work of evangelizing the rising generation,—men who are not equally fitted for any other kind of labour; I see in this city of Calcutta much more fruit from this means of usefulness, on individuals and on society at large, than from Bazar preaching; and knowing the astute and controversial antagonists, whom every native preacher in this country must certainly meet wherever he may travel, I see the necessity for equipping him with a sound education; and knowing also the weak and enervated mental character of the people generally, I recognize the necessity of maturing and strengthening the minds of all our converts, and all whom we hope to make converts, so as to fit and prepare them to meet the peculiar trials of this country. It is not because those who hold these views disparage preaching, (very far from it!) but it is with the view of raising up a qualified and able body of native preachers, that they rejoice in the extension of Dr. Duff's design; and most heartily do they bid all who are engaged in carrying it on, God speed, in that work of patience and labour of love. But on the other hand, whenever Missionaries have the special gifts to make them able public preachers, and "have a mind to the work," they should have free scope for the duty. It is not many who are specially fitted to teach the young and to influence the minds of Christian students; but when each man labours in that sphere for which the Lord of the harvest has fitted him, we may be cheerfully confident in the truth, that the body will "grow by that which every joint supplies."

The work of Female Education in Calcutta, appears to have been

commenced in the year 1819, under the Baptist Missionary Society, but the remarkable zeal and wisdom of Miss Cooke (so well known afterwards as Mrs. Wilson,) gave a new impulse to the work, not in Calcutta only but throughout India, from the time of her arrival in 1821. The Ladies' Society for Female Education, which was established to co-operate with her, still continues its exertions; and to this Society there was added in 1851, a committee to establish a Female Normal School, which is now in successful operation. The Church of Scotland, has also Day Schools and an Orphanage, which are vigorously supported by an Association at home; and in connection with the Free Church are the Institutions already mentioned at page 153. The Church Missionary, London, and the Baptist Societies, have likewise Female Schools; but it is felt and acknowledged by all, that far too little is done in this department of Missionary work, and that the important subject of Native Female Education has yet to secure an adequate degree of attention in the Church at large. The late Mr. Bethune, a Member of the Supreme Council, established a School designed for the children of the upper classes, in which he hoped, that by the exclusion of Christian teaching, and great care in the avoidance of every thing calculated to offend caste prejudices, he would obtain the attendance of many pupils. He devoted all his influence to secure this end; and prior to his death in 1851, he appropriated the sum of about £5000, to the erection of a beautiful building for the purpose. After his death, Lord Dalhousie generously undertook to support the Institution at an expense of about £600 a year; but the number of pupils has at no time been large.

Public preaching to the natives in Calcutta is principally carried on in commodious mat chapels, situated at the corners of some of the principal thoroughfares. The side mats being removed, nearly all the advantages of open air preaching are secured, while many of its disadvantages are avoided. These chapels, though belonging to particular Societies, are freely lent to the Missionaries of other bodies, and are almost daily used. The Church Missionary Society has a station at Mirzapore in the city with very extensive and excellent premises, including residences for the Missionaries and a Church, with a flock of about two hundred Native Christians. The Baptist Society has also a considerable community of Native Christians in the Town; and the Propagation Society has a special Mission for the Musalmans. But the Missionary body of Calcutta has long been carrying on various other important operations. The Baptist Mission Press established by the late excellent Rev. W. H.

Pearce, 30 years ago, has been a means of great usefulness; most important and valuable translations of the Scriptures have been prepared in Calcutta, and many vernacular books and tracts have been written and published. The influence too of the Missionaries on society at large, has been most extensive and beneficial, and the manifest improvement, in the tone of European Society generally, has, in turn, re-acted in favour of Missions. Calcutta has, indeed, in many respects, been greatly favoured. A long succession of faithful Ministers from the days of Kiernander and David Brown, in various Churches; the increase of Churches and Chapels; the establishment and steady improvement of important Public Schools; and the special influence of such remarkable and eminent men, as Mr. Thomason, Archdeacon Corrie, Bishop Heber, and the present venerable Diocesan, Bishop Wilson,—men whose abilities, no less than their piety, have raised them far above the ordinary standard, and whose names will long be remembered and revered;—together with the hallowing and uniting influence of many Christian Societies and undertakings, that have elicited a rare degree of liberality from the community, and brought into action their best sympathies;—these things should have produced a manifest effect in Calcutta, and I believe that, in fact, they have done so.

But to turn from Calcutta, and the topics which its peculiar circumstances suggest, to the whole zillah—I have already given an estimate of the population. A considerable part of it, (Howrah) is virtually part of Calcutta. The town of Howrah and its suburbs of Seebpore and Goosery, are to Calcutta what Southwark and Lambeth are to London, and some of the most populous parts of the Magisterial district of the Twenty-four Pargunnahs proper, are the suburbs of Calcutta, so that I believe that I do not exceed the truth in saying, that the population within a radius of eight miles from Government house exceeds a million. In these suburbs, on the Calcutta side of the river Hooghly, there are several Missions:—at Bhowanipore of the London Society, at Kidderpore of St. Paul's Cathedral, at Entally of the Baptist Society; and to the South of Calcutta, the Church Missionary Society has three hundred converts, the Propagation Society 2,515, the London Society upwards of 600, the Baptist 831. To the North of Calcutta, at Agurpara, on the banks of the river, is an interesting station of the Church Missionary Society. Here Mrs. Wilson, built and established her Orphanage; and here is now an excellent school for boys, and a small surrounding Christian flock connected with the Church Missionary Society. Still further up, in the Baraset

division of the Twenty-four Pergunnahs, is a school of the Established Church of Scotland, at Ghospara. Originally, in 1842, it was established by Dr. Duff and his colleagues, and there, two devoted young men whose memories have been happily preserved in valuable little works,\* Mahendra and Koilas, laboured till the Disruption of the Scottish Church at the close of 1843.

In most of the spheres of the rural Missions in the Twenty-four Pergunnahs, the people are much in the same state as their countrymen a hundred miles off. The natives who live in the city or near it, or on the banks of the river below it, have become familiarized with Europeans and European customs; but at very short distances from Calcutta inland, in the South, and in the Howrah and Baraset districts, villages may be found, which are too poor to be much noticed by the Brahmans, and which seldom see or hear of Europeans, and in which there is therefore, a remarkable ignorance and simplicity, and the habits of hundreds of years ago regulate nearly all the affairs of life.

In the Howrah district there is the Rev. T. Morgan of the Baptist Missionary Society of whom it will be needful to speak again; and at Howrah, and near it, at Bali are stations of the Propagation Society. To the South of Howrah, on the river Hooghly, is Bishop's College, the foundation of Bishop Middleton, and the centre of the operations of the Propagation Society in Bengal and Northern India. Of that important institution I will only say, that whatever may have been its early history, or the peculiarities, and peculiar views, of some connected with it at other periods, I can only desire for it now, a rapidly extending influence; and that I can wish for other Institutions, nothing better, than that those who conduct them, may all be animated by that spirit of calm and stedfast devotion to the cause of Christ in this country, and may be qualified by that combination of learning, piety, and wisdom, which the present Principal of Bishop's College, Mr. Kay, exhibits so conspicuously. He has not a large body of students in residence, but certainly the advantages which the College affords, must necessarily attract increasing numbers, and the influence which the Principal exerts, extends, most beneficially, very far beyond its walls.

The chief place of sanctity in the Twenty-four Pergunnahs (besides the river Hooghly itself—a branch of the sacred Ganges,) is Kali Ghat

\* These two memoirs, that of Mahendra by the Rev. D. Ewart and that of Koilas by the Rev. J. MacDonald, were published in Calcutta. The latter has been republished by the Calcutta Tract Society.

Temple, a place of considerable celebrity among the Hindus, and the resort, throughout the year, of great multitudes of people. That the gains of its priests are decreasing, there can be no doubt; and that the very civilization of the people, (not to mention the spread of Christianity,) will soon shame the devotees who there submit to be plundered, and at the Churruck Poojah, to be tortured, by the licentious and heartless Brahmans, can as little admit of question. It is quite notorious that in this and in many other places of pilgrimage, the attraction is losing its power, and that the priests themselves discover that their craft is in danger, and that the day comes on apace, when their wretched idols will totter to their fall. Nevertheless, every now and then, there is a sign that the Satanic delusions which once universally overwhelmed this country, still continue in some remaining force, and that these temples are the incentives and temptations to crime. Thus, at Kali Ghat recently, a man committed suicide as an offering to Kali. But of this I shall have to speak more particularly in future pages.

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## Chapter VIII.

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Opposite Calcutta, and surrounding the district of Howrah lies the flourishing zillah of Hooghly. Geographically, Howrah is part of it but not for judicial purposes. A friend who was lately Acting Magistrate at Hooghly, (Mr. R. B. Chapman,) has furnished me with the following notes on the zillah.

“Hooghly is bounded on the East by the river Hooghly, to the South by the river Rupnarain, to the West by the Midnapore and Burdwan districts and to the North by the Burdwan district only. It extends from the river at the further point about sixty miles inland while from its Northernmost and Southernmost is about seventy and seventy-five miles, but as it is very irregular in shape, I do not suppose its area will exceed 2,500 square miles. Under the Hooghly Magistracy according to the most trustworthy information that I could get, which is, however, not very reliable, there are as nearly as possible 4,561 villages and 290,000 houses, which at an average of five to a house, which is certainly not high in a country where three generations inhabit the same homestead, gives a population of 1,450,000. The Land Revenue of the district of Hooghly is Co.'s Rs. 1,200,000, that from Abkari and other sources Co.'s Rs. 150,000, making a total of Co.'s Rs. 1,350,000. The whole of the Hooghly district is very highly cultivated, large tracts of the Eastern portion being laid out in fruit and vegetable gardens, which supply the Calcutta market, the rest of the land is mostly rice. Average rice land lets about two rupees per Bigah =  $\frac{1}{3}$ rd of an Acre. Garden land about three. The bank of the river Hooghly is lined with very populous villages that more resemble one continuous town up to the town of Hooghly and beyond it. The whole of this large population are engaged in the river traffic, which is very great. In the interior of the district also, far to the West, are several very large and populous towns, the inhabitants of which manufacture silk and cotton cloths. Altogether I suppose Hooghly is as rich and prosperous a district as any in Bengal. The taxation is very low, the share of the produce of the land taken by Government being seldom over one-half. The Zemindars, however, take care that the ryots do not save much, and it is but rarely that a villager is possessed of any capital, or indeed is out of the hands of the money-lender. This condition has now, I really believe, become a kind of habit on the part of the cultivators, and many of those best acquainted with them, consider, that if even we could secure to them the fruit of their toils, it would be years before they would better themselves. I know an instance myself, of a large and fertile estate, the property of the Danish Government at

Serampore now transferred to our Government. The lands are most productive and very lightly taxed, and for years they have been managed by a most conscientious and upright Portuguese, yet he could only tell me of two families in all that time, who had raised themselves beyond the usual state of almost destitution which is the normal condition of the Bengal ryots. The first few rupees laid by, and the process proceeds very rapidly, and a man that once gets his head above water speedily becomes well to do in the world. It is difficult to persuade oneself that men prefer poverty, but still more so to explain why ryots in the case I have referred to, do not improve. Analogous to it, is the case of the rent-free lands, notoriously the worst cultivated in the country; the cultivators are not a whit better off than their neighbours; they will do enough work to secure them a subsistence and no more.

"I cannot say exactly the proportion of Hindus and Musalmans in the district, it varies in different quarters; to the N. E. there are more Musalmans. The first battle between the Musalmans and Hindus in Bengal was fought at Panduah. There is a great fair held there to this day, twice a year, round a tank, supposed to be possessed of some mysterious virtues, owing to a Musalman saint having been buried there. The minaret there is also an object of worship both to *Hindus* and Musalmans. Every villager within sight of it, salams to it morning and evening of whatever religion he be. I have observed this curious fact with regard to other Musalman places of sanctity, but never with regard to Hindu temples. Of the Hindu places of sanctity, there are many all along the bank of the river, commencing at the very North at Guptipara, where there are some very large temples dedicated to Brindaban Chundra Thakoor with a very rich endowment. Tribeni again, at the confluence of the old bed of the Damooda with the Hooghly and the old bed of the Matabangah, is a very sacred spot, like all similar situations. A very large fair is held here at the beginning of the rains, similar to the one at the Allahabad Tribeni, where thousands flock together to bathe. Another sacred spot is at a temple just below Serampore, where many thousands collect at the June bathing festival. I don't know of any very celebrated festivals in the interior. As to Brahmanism, my experience is too limited to enable me to offer much of an opinion, but I believe that comparatively little reverence is shown for them. The proximity to Calcutta, and the spread of English Education among the upper classes throughout this part of the country, render superstition less blind here than I expect to find it further in the interior. To this result the Brahmans too contribute. Some of them are among the most troublesome characters in the district to the Magistrate. One is a well known protector of dacoits, and so completely licentious as to have forfeited the company of his fellow-countrymen. As to English Education, there is the Government College and the Free Church School at Chinsurah, each with 600 or 700 pupils, the College of the Serampore Mission, the Free Church School at Bansberia and one or two other Government Schools. There are also five or six Government Vernacular Schools, in different parts of the district, and the village schools are in full play in every part of the district that I have visited, and deserve, I think, a great deal more attention than they obtain. Any general system of Education to be successful must be based on improving them. They are very suc-

cessful in their way ; a great proportion of the village boys I have found able to read, write, and sum, very fairly.

"A part of the district of Hooghly is held Putnee under the Rajah of Burdwan\* all of whose revenue is payable at Burdwan, so that the revenue received at Hooghly is not all that the district yields."

In this district of Hooghly the most celebrated place certainly, is the town of Serampore, wherein Dr. Carey and his associates found shelter for so many years, under the Danish flag, when the blind prejudices of the Government, and of too many besides the Government, led them to seek their expulsion from India. From that place, for many years past, (since 1799) there has gone forth the everlasting gospel, both by preaching and from the press. There, in evil days, the faithful Carey and his friends "held on their way and grew stronger and stronger," and there, were wrought deeds of patient heroism, which in future years, when India is the Lord's, will be regarded as the chief glory of the bye-gone age. A Mission, and I am thankful that I can say, an efficient Mission, under able and worthy men is still maintained at Serampore, and the other Missions mentioned by Mr. Chapman are also vigorously carried on.

The chief places of pilgrimage in the district, as Mr. Chapman has stated, are Tribeny, a famous bathing-place near Bansberia on the Hooghly, and Pandoah a place sacred among the Mahommedans, much frequented by them. The district contains many large towns on the river Roopnarain, places of extensive trade and considerable importance. There are also several great hâts or markets. In a spiritual aspect the district seems eminently like a field white unto the harvest, but the supply of Missionary labour is lamentably insufficient. At present all the Missions are situated on the Hooghly—none in the interior or on the Roopnarain, and thus, practically, out of a population greater than the population of Ceylon, and ten times greater than that of New Zealand,—a population equal, probably, to the entire population of Upper and Lower Canada, and far larger than that of Australia, (rapidly as the current of emigration has been flowing thither,) a very great proportion have no regular Christian instruction. And this is the case of a district adjoining Calcutta : a district which has been accessible to missionary exertion (as I said of Eastern Bengal) for nearly a hundred years !

It is pleasing however to be able to add, that the journies of Mr. Morgan of Howrah through parts of this district have been frequent. Hav-

\* This is a kind of middle tenure, or sub-lease, and produces nearly the same mischief as the middle men's system in Ireland.

ing travelled there lately for the Calcutta Bible Society, their last report thus adverts to his exertions :

" Another friend, to whom the Society is indebted, is the Rev. T. Morgan of Howrah, who has frequently visited the western parts of the Hooghly district and the northern parts of Midnapore. In some instances he has been able to send the Scriptures to more distant places, by the charcoal merchants and salt merchants. His mode of distribution he has explained as follows : ' 1st. In personal visits, that produce a permanent impression. 2nd. Accompanying explanations of what the books are ; who sent them ; why they are sent ; and the result of receiving them and acting on their precepts. 3rd. Confining the gifts, except in special cases, to those who can read. 4th. Diffusing the books as widely as possible. 5th. In large towns, personally giving a book in each respectable shop.' And in reviewing his experience of his work, he says in one journal—

" 1. Readers numerous ; Village Schools are supported by the people.

" 2. Some places visited by me had never been visited by a Missionary before.

" 3. In all places, where the people understood that I had no connection with the Government, but was simply a teacher of religion, sent by good people, I was received most cordially, and the demand for books exceeded the supply. In order to extend the distribution of books, only a few were given in each place, and very many were disappointed, Zemindars and Kulin Brahmans, as well as the lowest of the people, received their share.

" 4. My tour has been of the most encouraging and cheering character. The ruined and deserted temples, as well as the poverty and miseries of the people, and their cordial welcome, combine to call for vigorous and strenuous exertions, and we have the assurance of one whose testimony is decisive, that, the Word we distribute is *Spirit*, and it is *Life*."

All this is well, and gives the promise of a better time approaching : and assuredly the Lord's mercies to districts like this, would come, and would not tarry, were His people suitably affected with compassion for those who are perishing around them, and were they to labour and to pray with adequate fervency, urgency, and perseverance.

Having mentioned Scrampore in this district, I must pause to advert more particularly, to its singularly interesting history. Mr. J. C. Marshman has for some time been engaged on a memoir of the mission which was founded there, and which afterward was extended so widely ; and greatly is that work to be desired at his hands. At present the best condensed account of the early beginnings of the settlement of Dr. Carey and his colleagues in that town, is contained in one of the valuable papers in the Oriental Baptist by the Rev. Mr. Lewis, to which I have already alluded. Dr. Carey arrived in 1793, and after various trials was compelled to commence his work at Mudnabatty, an indigo-factory belonging to Mr. Udney in the district of Dinagepore, a place to which I

shall have to refer hereafter. In 1799, four other Missionaries, Messrs. Marshman, Ward, Grant, and Brunsdon, arrived in the American Ship *Criterion*, as no ship of the East India Company was allowed to take them. Prior to their departure Mr. C. Grant, the pious East India Director, (the father of Lord Glenelg and Sir R. Grant,) had recommended that they should proceed to the Danish Settlement of Serampore about fifteen miles above Calcutta. The narrative of the event is thus given by Mr. Lewis.

“ Whilst the *Criterion*, in which the four missionaries came, was passing up the river to Calcutta, her commander, Captain Wickes, kindly sent forward a messenger to enquire of a friend in the city whether Mr. Thomas was there. When it was found that he was not, two boats were obtained for the missionaries and their baggage, and on Saturday evening, the 12th of October, 1799, they left the ship, a little below Calcutta, and, in accordance with the instructions they had received in England, proceeded direct to Serampore, which they reached by day-light the next morning, and took up their abode at a Danish hotel. But quietly as they had passed by Calcutta their arrival did not escape observation. A notice of it was published in the CALCUTTA GAZETTE, and, either by a mistake of the printer or with malignant design, they were denominated in this paper—not *Baptist* but—*Papist* missionaries. This awakened the suspicions of the Government, who learning that they had betaken themselves to Serampore without first landing at Calcutta, hastily concluded that they were emissaries from the French Government, in the disguise of priests; and the captain of the *Criterion* was consequently told by the custom-house authorities that his ship could not be entered there, unless his passengers made their appearance. Ignorant of the alarm they had excited in Calcutta, the missionaries paid their respects to the Governor of Serampore, Colonel Bie, on Monday, the day after their arrival, and were most cordially received by him and assured of his willingness to do all he could to serve them. In the evening Captain Wickes arrived, and greatly distressed them by his account of what had taken place. As for themselves, they felt safe, through the assurances of protection afforded them by the Danish Governor; but they were much pained by the apprehension that the benevolent and pious captain who had brought them to India would be subjected to severe loss on their account. However, they committed their case to God, and were confident that He would guide them by His counsel. On Tuesday morning they again waited upon Governor Bie, and made him acquainted with the difficulty which had arisen. He advised them to go to Calcutta and state their case to the Governor-General, telling them that he was confident of the success of an application to him, if they could obtain the interest of a few influential friends; and he nobly added, that, if the British authorities refused to sanction their continuance in India, they should have his protection if they would remain at Serampore. Messrs. Ward and Brunsdon therefore went to Calcutta with the Captain, and called upon several gentlemen to whom they had letters of introduction. The next day they were informed that owing to the representations of a gentleman with whom Mr. Fuller had corresponded, the ship had been entered at the custom-house,

on condition that the missionaries should present themselves at the Police Office, or agree to remain at Serampore until they had received from the British Government, express permission to remove to Mudnabatty. The Captain also represented their case to the Rev. David Brown, who readily promised to do all he could to remove the prejudices which the blunder of the *Gazette* had excited against them; but advised that they should continue at Serampore, whence they might, he said, travel and preach the Gospel all over India. On Wednesday afternoon, therefore, the two brethren returned to their companions, who had, in their absence, removed from the hotel, and rented a house; where they resolved patiently to await the coming of one of their brethren from Mudnabatty. Their position was a very painful and humiliating one. 'Europeans every where laugh at us,' wrote Mr. Ward, 'and God seems to cover himself with impenetrable clouds.' It must indeed have been hard to bear this; and not less hard to support the more kindly intended expostulations of others, who would have persuaded them to abandon their enterprise. But, said Mr. Brunsdon, 'The arguings of such men never raise any doubts in my mind about the fulfilment of the divine promises. They only prove their own ignorance of divine things, and the native enmity of the heart to everything that is holy. To be sure, it is kind in them to dissuade us from such fruitless, unprofitable pursuits, and to counsel us to direct our attention to something that will turn to better account: but as our ideas of the *greatest gain* are widely different from theirs, I trust they are likely to be as unsuccessful with us, as they suppose we shall be with the Hindus.'

"On the 31st of October, less than three weeks after the arrival of the four brethren at Serampore, Mr. Grant was very unexpectedly seized by death; and thus another stroke was inflicted upon the perplexed and anxious missionaries. It was marvellous in the eyes of the friends of the mission, that this promising young man should be permitted to sail for Bengal and spared to reach it; and then suddenly called away from the field he so much longed to cultivate. 'Blessed man!' wrote Mr. Fuller, 'He was a brand plucked out of the fire of infidelity. We all thought that he ripened fast:—but O the mystery of providence!'

"As soon as the news of the arrival of the missionaries and of the unforeseen difficulties which had followed upon it, reached Mr. Carey, he did all he could to gain the consent of the English authorities to their removal to Kidderpore near Mudnabatty. He applied to those of his friends who had any influence with Lord Mornington, entreating their interposition; but all was in vain, and the newly arrived brethren were informed by the friendly Governor of Serampore that the British Government had fully resolved that they should not set up their printing press and colonise in the Company's dominions. Indeed it was reported, on what was regarded as good authority, that the Governor-General had declared in Council that if either of the missionaries were caught upon the Company's territory, he would immediately send him on board ship. All hope of joining Carey and Fountain in the Dinagopore district was therefore taken away, and they gratefully accepted the invitation of the Danish Governor to remain at Serampore. It then became an important question whether their brethren at Mudnabatty should not quit that district and join them. Carey was entreated to do so; and though there were some

difficulties in the way of it, the advantages promised by the arrangement more than outweighed them all. The arguments for and against his removal, as stated by himself at the time, may interest the reader. 'In little more than a month's time,' wrote he in November, 'I shall be free from my temporal engagements at Mudnabatty. At Serampore we may be protected by Government; whereas here we can only live by connivance. No obstruction will there lie against setting up the press, and there brother Ward can have the direction of it; whereas here we should not only be deprived of his important assistance, but may be obliged to take it down after we have established it. In that part of the country, there are at least two inhabitants to one in this; and other missionaries may there be permitted to join us, which here, it seems, they will not. On the other hand, I have engaged in an indigo concern, with a design of providing for the Mission; to relinquish which will be a loss of £500. When I have paid that, I shall not have a rupee to live upon, except by anticipating the next year's allowance. At Serampore, rent will be very high; and how can we subsist? Here we have formed a Church, and God has given us two Europeans as our hire; also a considerable number of the natives have some light, though the conversion of any is uncertain. The school—the state of things at Dinagapore—the expense which a removal will bring upon our friends at home, &c. &c.' Mr. Fountain came to meet the brethren at Serampore, where he arrived on the 9th of November. He was soon convinced by what he saw and heard, that the seat of the mission ought to be removed thither, and on his return to Mudnabatty, accompanied by Mr. Ward, Mr. Carey finally resolved upon abandoning his factory at Kidderpore and settling at Serampore.

"This step was fully approved of in England. 'The Committee could have wished their brethren,' remarked Mr. Fuller, 'to have lived under the shadow of British protection, till they had proved themselves unworthy of it; but, if it must be otherwise, they doubt not, but that the Lord has some wise and good ends to answer by it, and therefore cheerfully acquiesce in his dispensation.' At the same time he wrote to the missionaries, "It will become you all to use no reflections for the treatment you have received. By a gentle and Christian conduct you may yet do great things in the British territories. It gave us great pleasure to see no asperity or reflections in any of your letters. . . . Be not discouraged. Brother Morris preached a good sermon at our missionary meeting from Lamentations iii. 26, 'It is good that a man should both hope and quietly wait for the salvation of the Lord.'"

"The mission family at Serampore now consisted of ten adults, besides several children, and it was necessary to make arrangements for their accommodation. The brethren at first resolved to purchase a piece of land from the Danish government, and to erect thereon eight straw bungalows for their habitations. The Governor, however, advised them rather to purchase a commodious house; and one, the property of his nephew, speedily presented itself, the hall of which was well fitted for use as a chapel, and which had other buildings adjoining exceedingly well adapted for use as a printing-office, school-room, &c. It had, moreover, about two acres of ground around it. All this property was purchased at the cost of Rs. 6000.

"Here then, the five brethren, Carey, Fountain, Ward, Brunsdon, and Marshman,

with their families and widowed sister Mrs. Grant, settled themselves in January, 1800. They immediately adopted a set of rules for their government, to the following effect: 'All the brethren were to preach and pray in turn; one was to superintend the affairs of the household for a month, and then another; Mr. Carey was appointed treasurer, &c. and Mr. Fountain librarian. Saturday evening was devoted to adjusting differences, and pledging themselves to love one another. It was also resolved that no one should engage in private trade; but that all should be done for the benefit of the Mission.' \* \* \* \*

"In the beginning of July, the mission family was diminished by the removal of Mr. Fountain to Moypaldiggy. He went at the particular request of G. Udny, Esq., to superintend the manufacture of indigo at that place, induced to compliance both by a wish to serve one who had so much befriended his brethren and himself, and by the hope that he might be able to foster the good impressions which had been made upon the minds of some in that neighbourhood by the labours of Thomas, Carey, and himself. But he went to die. He had suffered much from dysentery, and was in infirm health when he left Serampore, and on reaching Moypaldiggy was compelled to go on to Dinagapore to seek the aid of the surgeon there. The ready attentions he received were, however, of little avail, and on the 20th of August he expired at the house of Mr. Fernandez, joyful in the prospect of entering into the heavenly rest. His happy death was the means of confirming the faith of some, and of seriously impressing the minds of others, with the importance of religion. His widow rejoined the family at Serampore." \* \* \*

"On the 3rd of July, 1801, the mission family was again visited by death, and Mr. Brunson was taken away. The three brethren who remained—Carey, Marshman, and Ward—were long spared to labour together in the Gospel, and they must ever be regarded as among the most illustrious of India's benefactors." \* \* \*

"And who can estimate the influence which the wise and Christian conduct of the Serampore brethren exercised upon the religious destiny of India? Let us quote in illustration a passage from a letter addressed by Charles Grant, Esq., the justly distinguished member of the Court of Directors, to Mr. Fuller, in July, 1811. He says of these missionaries: 'Under God, the extensive establishment of Christianity in India seems now to depend on their personal conduct. What need for prayer *by* them, and *for* them!' The reader well knows the result of the jealous scrutiny to which their character and proceedings were subjected. The malice of the opponents of the gospel was frustrated, and at length the restrictions which had so long hindered Christian enterprise were gradually removed; and now, where is the land in which the servants of Christ are more free to do all their Master's will than they are in India? Let us rejoice, as we contrast our great privileges with the trials of these early labourers in the Baptist Mission, and let us hold in high honor the men to whom, more perhaps than to any other, we are indebted for the advantages we possess."

Very rarely have three such men been associated. There was vastness in their designs, and a wonderful industry in their labours. For eleven years Dr. Marshman applied himself to Chinese, in the faith that the



way would be made open to carry the Scriptures from India to that empire. Carey translated the Bible into Bengali, Sanscrit, Marathi, Assamese, and Uriya, (these were his chief versions) and the New Testament into other languages. Ward was the printer; he prepared the types, and edited almost hundreds of works, and died at length, in the very midst of his patient labours. For many years, thus they laboured on, many "watching for their halting;" and by them,—by their noble example—fully as much as by the eloquence of Wilberforce in 1813, was the Parliamentary enactment secured, that threw open India to the Gospel.

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## Chapter IX.

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The next district to Hooghly is Burdwan, properly called East Burdwan in distinction to Bancoorah, which is officially designated West Burdwan. The population of this district is moderately estimated at the numbers I have stated at page 40, namely, 1,673,460. It is the wealthiest and most fertile district in Bengal, and from its valuable coal mines, from the great trunk road passing through its centre, and from the Damooda and other rivers intersecting some parts of it, and the Bhaguretty flowing by its Eastern side, it has unusual facilities of communication. The area is stated to be 2,224 square miles and the number of villages 7,390. The principal towns, besides Burdwan, are Culna, where there is a School of the Free Church of Scotland under two of its Catechists with 223 pupils, and Cutwa, where there is a Mission of the Baptist Society. Here, in early days of Missionary labour in Bengal, laboured Chamberlain, one of the most single-minded and devoted men that ever entered this country. For a considerable time he laboured here in solitude, compelled to bury his wife with his own hands, and to toil in the erection of his own dwelling. As a preacher, he was eminently powerful and successful, and in some places is remembered to this day. Among the European soldiers at Berhampore, he was one of the first to proclaim the gospel; for the Bengalis, he provided some of the best hymns that are in use at this day; and subsequently, when he was led to "preach the gospel in the regions beyond," he was the very first to carry it to the North Western Provinces. There, he was at one time arrested as a sower of sedition; his accusers apparently saying, as was said of old, "they that have turned the world upside down, have come hither also," but when they had sent him down as a prisoner to Calcutta, they had nothing to accuse him of, and he was permitted to return and resume his labours. At another time, permission was refused him to establish a Mission at Saharunpore in the North Western Provinces, where the American Presbyterian

Mission has now a station; afterwards, when he was preaching with great effect at the Hurdwar fair, he was compelled by the interference of Government to leave that part of the country; and finally he proceeded to Monghyr, where he established a mission that flourishes to this day. His first station was Cutwa of which I have spoken,—a hundred miles from Calcutta on the river. A reference to him when stationed there, may be found in Henry Martyn's Journal of 1806; who, as he passed by, was "filled with his company;" and a valuable memoir of him was published by the late Dr. Yates, which I regret to say appears to be far too little known. Having been published in Calcutta, it probably never attained any considerable circulation out of India, but there are few Missionary memoirs which better deserve republication, or which exhibit the consecration of nobler powers to God.

After Mr. Chamberlain's departure from Cutwa, one of Dr. Carey's sons took the post: a simple-minded faithful man, who last year, at an advanced age, entered into rest. Writing to him in 1810, Mr. Chamberlain said, "I am sorry to find that you are much discouraged. I wish you would write freely to me; I should be able to sympathise, for I suppose that I have had the same trials to struggle under. You say 'The work is great!' It is so. But remember that your divine Master requires no more of you than you are able to do, or than He enables you to do. I wish that you may possess faith, and in patience possess your soul. Remember that God does not commonly perform his wonders in haste. Only wait in the exercise of faith and patience, and doubtless you will see the mercy of the Lord in the land of the living. May the grace of our Lord Jesus Christ be with you." Again, in 1811, he wrote: "It affords me great satisfaction to hear good things relative to the little flock under your care. I am very anxious to hear more particulars respecting things at Lakrakunda. I suppose that you have been there, and seen things as they are, yourself, and in consequence are more able to judge of them than you were. May He whose cause it is, the Almighty, the ever-blessed God, succeed his own cause, and bless your eyes, and your heart, with a grand display of its triumphs and glory. But if this should not take place immediately, may you be enabled to wait patiently for the whole will of God. You write that you are unfit for the work. Ah, brother, who is there that is not so? All you need is the blessing of heaven; with this you will be as strong as Samson, lively and vigorous in the work before you, and this you shall assuredly have to cheer your heart, if you desire it in prayer, and wait for it in patience."

In this spirit, this faithful man himself "fulfilled his course:" a memorable example of faith, zeal, and self-denial.

But the principal Mission in this district during recent years has been that of the Church Missionary Society, at the sudder station, the town of Burdwan, a place with about forty thousand inhabitants, and surrounded by a teeming population. This Mission was established in 1819, by Capt. Stewart, and here the late lamented Mr. Weitbrecht, who went there in 1831, laboured nearly twenty years. During his time of service, there were several others employed in the same field for considerable periods, but his long continued labours, and his personal weight of influence and character, have associated his name peculiarly with the Mission. There are now seven vernacular schools connected with the Mission, providing instruction for nearly five hundred pupils, and an English school which, after many vicissitudes and difficulties, is now placed on a satisfactory footing and under the charge of an English ordained Missionary, and has large prospects of usefulness. There is also a female orphanage to which Mrs. Weitbrecht devoted many years. "On, and around the spot where the Mission premises are situated," says the Rev. J. Long in his *Hand Book of Bengal Missions*, "120,000 Mahrattas, the Goths of India encamped in 1742; men whose musnuds (thrones) were their horses, their sceptres their swords, and their dominion the wide line of their desolating march."

In Mr. Weitbrecht's interesting work "*Missions in Bengal*," and in the Memoir of him recently published by Nisbet and Co., there are many records of his experience, both in the town of Burdwan itself, and in the country parts of the district. Some of his statements are very affecting, as indications of those peculiar obstacles which appear to exist in India alone, and in Bengal as much as in other parts of India. Thus he speaks of the wealthy Rajah of Burdwan, though a man of cultivated mind, and considerable strength of convictions against the old system of Hinduism, spending £20,000 a year on idols and priests. But on the other hand, he mentions many hopeful signs in the districts, and many encouragements that he had personally felt. As he approached the end of his course, his mind was much impressed with the belief, that thenceforward his duty would be more widely and more habitually to itinerate and preach the Gospel; leaving the charge of the station to younger brethren. Not that he regretted the time and labour that he and others had devoted to the work there. He was too wise and judicious a man to wish to see work attempted in any district without a foundation and a nucleus.

He had too much of Mr. Simeon's sense of the weighty rule, "Prepare thy work without, and make it fit for thyself in the field, and afterwards build thine house," (Prov. xxiv. 27,) to advocate the hasty policy of a vague general preaching here and there, without some one well cared for and prepared fold, into which converts may be gathered, and catechists trained, and from which continually may flow forth new supplies of men and means. Nor was he one who advocated itinerancy, because he undervalued the teaching of the young, or because he was incapable of appreciating the patient silent labours of those who are employed in translations of the Scriptures, and the preparation of Christian books and tracts. Far from it. Mr. Weitbrecht was blessed above most men with "the spirit of love, and of power, and of a sound mind," and the loss of few men has been more severely felt by all sections of the Christian Church in Bengal. As one of those who stood by his dying bed, I cannot forget the solemn feeling that attended the thought of *such* a Missionary being snatched away so suddenly, at such a time. But he was greatly honored in his end, as he had been beloved in his life. His desire to imitate our gracious Master and to go "through every city and village preaching and showing the glad tidings of the kingdom of God, (Luke viii. 1,) had been cordially sanctioned by the Church Missionary Society, and on the day of his fatal illness he had been conferring with the Rev. A. F. Lacroix, respecting a journey which they designed to take in company. Just before, he had preached before his brethren from the text, "Be thou faithful unto death and I will give thee a crown of life," and a few hours before the cholera attacked him he was in the pulpit of Mr. Boswell's church in Calcutta, preaching from the text: "Surely I come quickly; Amen. Even so, come Lord Jesus." Ere twenty-four hours had passed from that time, he had been summoned to his Heavenly home, and, followed by a great company of sincere mourners, had been laid in the silent grave.

The importance of the district in which he laboured is not easily exaggerated. It is easy to speak of Burdwan as a large and populous district, but how many fully understand its real magnitude and its relative importance? There are now in it two European Missionaries of the Church Missionary Society, one of the Baptist Society, and nine native Catechists—for how many people? Not for a parish, not for a great city; but for a district equal, in nearly every respect to one of the most important English counties. The area of Lancashire for instance, is 1,905 square miles, more than 300 less than Burdwan. Its population

according to the most recent census is 2,031,236: the largest number in any county in England. Middlesex, again, has an area of only 281 square miles, but its population is 1,886,576—very nearly the same as Burdwan. For each of these counties, the supply of ministers of the Gospel is confessedly inadequate; and even with all the addition of Scripture readers and City Missionaries, there is still a just complaint of spiritual destitution. Yet the number of Protestant Churches in Lancashire is 1489, and the number of Ministers (the Clergy and their Curates, and Dissenting Ministers) must be about 2000; and in Middlesex there are 896 Protestant Churches with about 1200 Ministers, besides the priests for numerous Jews, and the very numerous Romish priests for the Roman Catholics; and these have all the aids which hundreds and thousands of lay Christians can afford them. The county of Perth, the largest in Scotland, contains a rather larger area than Burdwan, namely, 2,588 square miles, but its population in 1851, was not nearly one-tenth the population of Burdwan: it was only 139,190 persons. For these there were provided about 160 Protestant Ministers of Gospel. Let us think of facts like these, and *then* think of Burdwan with nearly two millions of people and only *three* Missionaries and nine Native Catechists!

But the case of Burdwan by no means stands alone in Western Bengal. I do not by any means select it as exceptional. Very far otherwise; for in fact Burdwan is a favoured place, compared with the neighbouring district of Bancoorah. A friend writing to me from the civil station of Bancoorah in 1852, said, "except as regards the climate this is a miserable place. When we first came, we gave pice to the beggars, but we were very much pestered with them, and now our plan is to give a cup-full of rice to each on Sunday morning, and above 500 attended to receive it on Sunday before last, and last Sunday there were still more. Almost all are most miserable objects, and a great many of them lepers. There is no Missionary or Christian school within sixty miles, and at the station nothing doing."

The late Mr. Weitbrecht in the previous year had sent me a letter from a friend of his, who had been out on part of the river embankments in the Bancoorah and Burdwan districts. "In my journey," he said, "on the embankments, it has often struck me that no Missionary has ever yet visited the locality. I have never once heard of any one having preached the Gospel in this particular division (Calcutta). In no other part of Bengal have I witnessed such disgusting idolatry as there is here. The opportunities and conveniences are very great. On four hundred

miles of the embankments there are comfortably furnished bungalows every seven or eight miles; and they will be always at the service of Missionaries; there are hundreds of villages on the river bank, and many large populous towns. Were it generally known that there are such conveniences for travelling, and that the locality offers such a fine field for Missionary effort I am sure that it would soon be visited."

In the account of the district of Bancoorah published by Babu Hurrochunder Ghose in 1838, he says, "the locality of this unfortunate district, the sterility of its soil, the want of internal navigation, and the utter indigence of the people, all combine to bar every improvement; and unless most active exertions are made by Government to elevate their character by establishing educational institutions, these people will remain in ignorance, and commit great mischief by their seditious disturbances which are constantly occurring." Speaking of one part of the country which is chiefly covered with jungle, the same writer speaks of the Mulloo tribe in the North Western part of the country, as sunk in deep debasement. The Rajahs of Bisempore who are their chiefs, he says, "are descended from a most ancient family, who in regular succession governed the country for upwards of eleven hundred years, with a degree of savage cruelty, unparalleled in the history of a more civilized people. They were generally mean and illiterate, and were altogether destitute of the exalted notions of humanity, which they degraded by their actions—often massacring human beings for the slightest faults." The family of these chiefs, however, is now greatly reduced. Their income probably is not £500 a year and their influence is almost destroyed.

Bancoorah, however, is not devoid of those who can feel for her spiritual woes. A friend to whom I sent some questions, and who has long resided there, writes thus:

"1. As regards the population, I cannot answer correctly; but from the number of villages, I think I am safe in saying 450,000 or 500,000.

"2. The area of the district I hear, is 5,000 square miles.

"3. The population consists of Musalmans and Hindus; a quarter of the former to three quarters of the latter.

"4. Education is at a very low ebb. The Government school contains one hundred pupils, and three masters; the rest of the schools save Bisempore and Soonamooky, which are vernacular schools supported by Government, are supported by natives, but I understand nothing is taught but Bengali reading, writing, and arithmetic.

"5. Trade:—indigo, lac dye, shell lac, cotton, cloth, sugar, tusser, mustard seed and rice, (the latter to a considerable extent) are exported.

"6. Roads very bad indeed. Bullocks can go, and carts, but no buggy scarcely out of Bancoorah.

"7. Aspect of the district :—In many places kunkur (or gravel,) particularly to the West and North; South, more sand with jungle, and good paddy cultivation on the low lands. To the East, fine soil capable of producing anything. Principal cultivation, paddy, indigo, cotton and sugar.

"8. Condition of the people :—Poor with very few exceptions; few, very few wealthy people.

"9. Hindu temples, I hear, are increasing. At one place, Oojoodhea, sixteen miles from Bancoorah they are very much more numerous than formerly. My late friend Weitbrecht used to say that Oojoodhea was the hot-bed and stronghold of Hinduism in the district.

"10. No Missionary is located nearer than Burdwan (sixty miles), and the district is a desert as regards Missionary or religious help. Weitbrecht used to come over nearly every quarter, and stay two Sundays with us, taking advantage of preaching in the adjacent villages. Since his death we have been deprived of this privilege, and well may we say, looking at this district, 'Come over and help us.'

"No Society having any Missionary in this district, I should say that it would be a very proper place for ten Europeans to be placed, and I pray you think of us, and endeavour to give us the opportunity of hearing the truth, and let us all try that the heathen may not only now and then, hear the blessed Gospel, but have men among them who will try by daily ministrations and advice to lead the benighted in the way of truth. Happy shall I be to the extent of my power (which is not little) to give my aid."

I am indebted to another friend for information obtained from the Magistrate's office. So far as can be ascertained, there are in Bancoorah 3,718 villages; and five towns with more than 5,000 persons, including Bancoorah itself which has about 20,000. The Government, besides one hundred pupils in its English school, has eighty-one pupils in its two vernacular schools; and there are 226 other indigenous vernacular schools supported in the district, with an aggregate of 5,621 pupils.

This memorandum indicates a lower state of education than there is in Burdwan. There, besides the pupils in the Government (sixty-six in number) and the Mission Schools, the Rajah has a school in the town of



Burdwan with 300 pupils, of whom many learn English; and the Magistrate in writing to a friend recently, said, "As far as I have been able to see in my frequent wanderings in the Mofussil since I came here, there has always been a school in each village, and there are generally thirty or forty youngsters, respectably dressed, who run out to see me."

A large part of the district of Bancoorah, belongs to the Rajah of Burdwan, and is sublet to Putneedars. Westward there are many "Ghatwal" estates, as they are called, that is estates let at a very low rent to people who were supposed to be the defenders of the border frontier from the wild tribes beyond. As a police force, they are worse than inefficient, and their tenure, and the boundaries of their estate, are very doubtful. In the upper part of the Damoodah valley, there are extensive jungles, with traces in them of large works, and towns, and cultivation, which existed at some unknown former period. There are three Deputy Magistrates in the district, besides the Assistant at the Sudder Station; but the crime of dacoity appears to be on the increase. This is the system of violent burglaries in gangs, and is becoming one of the chief symptoms of social derangement in Bengal. The number of such offences reported in the last few years was as follows:

1848 .....	19	1851 .....	47
1849 .....	27	1852 ....	90
1850 .....	24		

The simple burglaries were

1848 .....	421	1851 .....	405
1849 .....	421	1852 .....	362
1850 .....	396		

One of the recently published Selections from the Records of the Government of Bengal, contains a report by Mr. Oldham, Superintendent of the Geological Survey of India, on the districts of the Damoodah Valley and the adjoining district of Beerbhoom; that is, the Western part of Burdwan and the Eastern part of Bancoorah, and Beerbhoom; and Pachete, and Raneghur in the South-Western Agency. He speaks of the coal workings at Ranegunge belonging to the Bengal Coal Company, at the fine colliery of Seersole (Babu Gobin Pundit's) and at Mr. Erskine's at Munglepore, which are "all carried on in the same seam of coal, a splendid bed of not less than nine feet in thickness with a slight dip or inclination, and therefore workable at no great depth from the surface. Indeed a bed of coal so favourably placed with a view to its favourable extraction, is seldom met with." The rail-

road will soon reach these collieries, and carry through the whole district an unusual stir of activity, opening a fresh channel for the country's productions, and affording new employment to the people. The produce of the Coal Mines at present, I cannot accurately state, but the yield of the Bengal Coal Company in 1852 was 1,793,419 maunds, which employed 1,363 boats. This number of maunds represents nearly 60,000 tons, and an annual value of about £54,000 in the market at Calcutta. This is taken in the Bancoorah part of the valley, and affords much employment to the neighbouring people. The total produce of the district, besides coal has been thus estimated :

Rice, .....	£20,000
Sugar, .....	5,000
Gram, .....	1,000
Indigo, .....	15,000
Silk, .....	10,000
Lac, .....	30,000
Cotton, .....	5,000
Iron, .....	5,000
Oil, .....	20,000
Tobacco, .....	5,000
Total, .....	116,000

To which may be added £15,000, (which is the value of the coal at the pit head,) making a total of £131,000 as the value of the produce of a district with 557,725 people and paying a direct land revenue of £13,315; besides a large sum indirectly, through the putnedars of the Rajah of Bardwan. It is evident that this, (though an official return) is not at all to be relied on; but, as I shall have to touch on another official estimate of produce when we reach Dinagepore, it is needless to examine this statement particularly. The condition of Bancoorah is certainly very lamentable, but it cannot be as bad as this calculation would imply. For if we deduct from the entire produce of the land, as here represented, the amount of direct land revenue, (not to speak of the indirect,) we have only £88,000 a year left, to support upwards of half a million of people; that is, about three shillings a year, or three pence a month, for each person, for food, for clothes, and all other necessaries!

The district of Beerbhoom which we now enter, abounds, like the upper part of Bancoorah, with coal. It produces also a great quantity of iron, and although Mr. Oldham's calculation respecting the profit of

working iron for the Indian market in competition with English iron, is certainly unfavourable, the indigenous use of it is very great and is likely to increase. Some of his remarks throw an indirect light on the state of the district, and are of an encouraging character. "The difficulty of procuring fuel," he says, "is daily increasing; the forests and jungle are rapidly disappearing before the use of the charcoal burner, and the plough is steadily taking possession of lands but recently covered with impenetrable wood." This progress in temporal prosperity is likely to be rapidly accelerated by the railroad which will intersect the district.

A general view of the district in its physical and moral aspect, has been kindly furnished me by the Rev. J. Williamson of the Baptist Missionary Society, who has long resided there, and I have much pleasure therefore, in subjoining his statement.

"The area of Beerbhoom has been estimated at 3,870 square miles. The number of villages at 5,287. No census, that I am aware of, having ever been taken of the various classes of people, the proportion of Hindus to Musulmans, cannot be estimated with any degree of precision. Perhaps the latter may form a quarter of the population, Hindus half, and Santals who inhabit the hilly and jungly parts of the district, the remaining one quarter.

"The physical condition of the people of Beerbhoom, appears to be much the same, as that of the inhabitants of other parts of Bengal, while the physical aspect of the district differs very considerably; a small proportion only consisting of level ground, and nearly the whole being either undulating or hilly, the latter, with the exception of a few spots of interspersed cultivation, covered with dense jungle, consisting of shrubs and trees of various kinds, chiefly asson, *lal murgha*, *mol*, &c. all, except the last, much used in the construction of houses, &c.

"There being hardly any navigable rivers, and but few tolerably good roads in Beerbhoom, it cannot of course, be well fitted for trade. A few boats come a short way up some of the rivers, in the rains, during floods only. Loaded garries (carts) and bullocks in considerable numbers ply on the roads during the dry season.

"The chief imports are, cotton, tobacco, salt, spices, &c. Exports, rice, oil, mustard seed, wood, charcoal, and mineral coal, indigenous. Education may be said to be of the most elementary kind. There are no Chouparrees (Colleges) that I am aware of. Schools are found in most of the principal villages, attended by a small portion only of the inhabitants. So that by far the greater number are not taught at all, while those who are, obtain little tending to inform or expand their minds.

"Beerbhoom abounds with *melas*, many of which are small, attended by a few people only, from the immediate neighbourhood, and lasting only a single day, while others of greater note are visited by a large concourse of people, some from places twenty or even thirty miles distant. These last from one to four weeks. Many shops are erected at them in which almost every thing of native use is offered for sale, on reasonable terms; so that many people lay in their annual

stock at these melas. After the first two or three days they assume more the aspect of secular fairs than that of religious melas. Two of our principal melas are held at the Rasse festival, one at the end of the native year or Sungkranti, and two others at the Hindu festival, called Shiboratri. The most celebrated of all our melas, that of Bodhinauth or Deoghur occurs at this period. It is attended by nearly 100,000 people congregated from almost all parts of Hindustan speaking various languages, chiefly Bengali and Hindi. There are various stories accounting for the origin of these melas, some of which are not of the most delicate description. Those relating to Bokreshor and Bodhinauth may be found in Ward's work on the religion of the Hindus. All the great melas are noted for theft, especially that of Deoghur, from which few pilgrims or other visitants return without losing more or less of their money or other property. At Bokreshor, a shrine of high celebrity, second only to Deoghur, and dedicated like it to Shib, there are hot wells, the waters of which give out a sulphureous odour, and possess medicinal properties. They are more highly prized, however, by the natives for their spiritual efficacy in washing away sin. The idolatrous shrines of Beerbhoom together with their officiating brahmans or priests attached to them, are like those in other parts of the country supported partly by lands called Debotro, which have been, at various times, presented as gifts to the idols of the place, and partly by the offerings of the people, particularly during their melas. Both sources of support, with the exception of Bodhinauth, vary from 100 to 1,000 Rs. a year, while the income of that place is reported about 50,000, of which sum the ojah or chief priest receives the principal share. The inferior priests or pundahs 307 in number, obtain only what their employers give them for their services, amounting to about 15,000 Rs. a year. The great object of attraction at Bodhinauth is a Ram Linga from which its deluded votaries believe they can obtain whatever they desire.

"With the usual statistics of our Mission, I need not trouble you, as they are annually published and accessible to you at any time.

"The gospel has been preached in Beerbhoom, to a considerable extent, for the last half century and during that period, about 100 converts have been obtained, many of whom have entered into their rest, after an apparently sincere and steady profession of Christianity. Our Church is still small, about forty members. I am assisted in the Mission by four native preachers and teachers, and four school masters. Our schools are four: one English and three Bengali, attended by about 150 scholars. Along with what is usually taught in schools, Christianity holds a distinguished place, while all are exhorted to embrace it in order to salvation. The spiritual not unlike the natural cultivation of Beerbhoom is only partial; many parts never having been visited by any Missionary, whether European or Native; and what is still more lamentable, there are bordering on Beerbhoom, extensive and populous districts in the same state of spiritual destitution. So that the observation and exhortation of our Lord will still apply in all its force to this country, multitudes being as sheep without a shepherd. The harvest is great but the labourers are few. Pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest! And tell the Churches of England and America, that however much they may have done already, they must do still more, unless they are

willing to incur the awful responsibility of allowing multitudes to perish for lack of that gospel which is declared to be the power of God unto salvation, to every one that believeth. See Prov. xxiv. 11, 12."

In Beerbhoom there is a celebrated temple with which the Government, (from very mistaken views of policy,) was, till lately, in very close connection. Not many years ago the Collector of Beerbhoom (the late Mr. F. Stainforth,) was called upon, in the execution of his duty, to nominate the chief priest; he named one, but very soon afterwards the man was poisoned. More recently another Collector represented to Government the anomalous position he was placed in, as having to regulate the affairs of this heathen shrine; and he obtained exemption from the duty. But practically, it is nevertheless true, that the following extraordinary clause in the East India Company's regulations is still in force.

"Bengal Regulation (XIX. of 1819,)

"Whereas considerable endowments have been granted in land, by the preceding Governments of this country, and by private individuals, for the support of Mosques, Hindu Temples, and Colleges, *and for other pious and beneficial purposes*: and whereas there are grounds to suppose that the produce of such lands is in many instances appropriated contrary to the intentions of the donors, &c. and whereas *it is an important duty of every Government to provide that all such endowments be applied according to the real intent and will of the granter, &c. &c.* The general superintendence of all lands granted for the support of Mosques, Hindu Temples, Colleges, and other pious and beneficial purposes, &c., is hereby vested in the Board of Revenue, and Board of Commissioners, &c. *It shall be the duty of the Board of Revenue and Board of Commissioners to take care, that all endowments made for the maintenance of establishments of the above description be duly appropriated to the purpose for which they were destined by the Government or individual by whom such endowments were granted.*"

I am aware that it is usually said that this regulation is obsolete, and that, practically, the Collectors and Board of Revenue have no concern with the Hindu and Musulman shrines; but this is a mistake. A case occurred to a gentleman who was Collector of Jessore, not very long ago, that shewed the actual existence of the old system. Among other vouchers placed before him on a certain occasion he had to sign one for three rupees: on enquiring for what purpose, he was told that it was the expense of giving the idol a swing! It turned out that an up-

country devotee who had come to Jessore, had devised by will some land to his disciple, in trust for the support of an idol; the devotee died, and his disciple; neither of them left any heir or representative; and the Government took possession of the property and ever since has executed the trust. Such is one relic of the old days, and the old system of those, whom Sir James Mackintosh called "Brahminized Englishmen." The case in Beerbhoom was a remarkable one. I wish that the dissolution of Government's connection with it, were as absolute as it might be. The place, as a place of pilgrimage, has in some seasons been literally a Golgotha. A friend who was Collector of Beerbhoom, some years ago told me, that he once witnessed a most fearful scene there, at a time when cholera was very prevalent. Thousands upon thousands were flocking to the place, and great numbers reached it only to die within sight of it. Surely, if no higher consideration prevailed to condemn the practice of encouraging such places, the first principles of political economy would suffice to prove the folly of giving any countenance to places of pilgrimage, which attract men from the calls of industry, lead to the waste of money and life, and pamper, at once a tribe of idle heartless priests, and the miserable delusions with which they play with the people.

I have spoken of Burdwan in contrast with British counties, but it may be well, before we pass on, to speak of Burdwan, Bancoorah, and Beerbhoom, conjointly. The estimate of the area of Bancoorah already given seems to be much too high; the actual area probably does not exceed that of Burdwan. The result, even then will be as follows :

	Area.	Population.
Burdwan, .....	2,224	1,673,460
Bancoorah, .....	2,224	557,725
Beerbhoom, .....	3,870	1,580,665
	<hr/> 8,318	<hr/> 3,811,850

These aggregates exceed greatly the area and population of several important European states. Thus the following notes show the details of a few.

	Area.	Population.
Baden, .....	5,850	1,362,774
Saxony, .....	5,705	1,894,431
Tuscany, .....	8,302	1,761,140
Wurtemberg, .....	7,568	1,802,252

So again, the conjoint population of these Bengal districts, is four times that of Greece, exceeds that of Holland and of Portugal, and approaches to that of Belgium and of Bavaria.

But to take a more familiar instance, let us notice the statistics of the principality of Wales, including the country of Monmouth. I quote from Mr. Chesshyre's recent work on the results of the census of 1851,

	Area.	Population.
Anglesea, .....	302	57,327
Brecon, .....	719	61,474
Cardigan, .....	693	70,796
Carmarthen, .....	947	110,632
Carnarvon, .....	579	87,870
Denbigh, .....	603	92,583
Flint, .....	289	68,156
Glamorgan, .....	856	231,819
Merioneth, .....	602	38,843
Montgomery, .....	755	67,335
Monmouth, .....	576	157,418
Pembroke, .....	628	94,140
Radnor, .....	425	24,716
	<hr/>	<hr/>
	7,974	1,163,139

Now by Mr. Horace Mann's valuable religious statistics, it appears, that there are in Wales 1,180 places of worship of the Church of England and 2,770 belonging to Evangelical Dissenting bodies. For the 1,180 Churches there are probably 1,400 clergymen, and there is a Dissenting Minister for nearly every chapel; so that, in the aggregate, there are about 4,100 Ministers, besides the Roman Catholics, for a population not equal to one-third of the population of these districts, and scattered over a less extent of country. But lest it should be thought that the comparison with Wales was in some respects an unfair one, let us notice Yorkshire. Its statistics are as follows:

	Area.	Population.
York (East Riding,) .....	1,210	220,983
York (City,) .....	4	36,303
York (North Riding,) .....	2,109	215,214
York (West Riding,) .....	2,669	1,325,495
	<hr/>	<hr/>
	5,992	1,797,995

The number of Protestant ministers of all classes for this county, I take at about 4,000, for there are 1,143 Churches of the Church of England and 2,386 Dissenting Chapels. But the number of Missionaries for nearly four millions of people in the 8,318 square miles of the three districts I have been mentioning, is just *four* !

It is not easy to estimate the trial of faith and patience which is implied in this lamentable spiritual destitution. To enter on a large city *parish*; to feel that there are four or five thousand persons, or more, whose souls must be cared for, and that you stand alone the shepherd of this flock, must be a very severe trial; and many men shrink into the country dreading the fearful weight of care, labour, and responsibility. But what is such a position, compared with that of a Missionary in Western Bengal, one of four to nearly four millions of people, —each one therefore having nearly a million apportioned to him? It is like supposing all Scotland with its population of 2,888,742 souls, with only three ministers, and Wales with a million of souls with only one. Indeed the case, even then, would be worse in Bengal; for here the multitudes are not yet even nominally Christianized; they are people long steeped in dark ignorance, prejudice, and vice, influenced by a bigoted priesthood, and trammelled by endless superstitions, and hateful evil customs. To come to such a sphere of labour, and to hold on in hope, hoping almost against hope, with little human sympathy, with very few outward encouragements, in a depressing climate,—is one of the most severe exercises of faith and self-denial that can be experienced; and nothing will meet such an exigency, but the spirit which our Lord depicted in the full, expressive, and memorable words: “Whosoever will save his life shall lose it; and *whosoever will lose his life for my sake shall find it.*” (Matt. xvi. 25.) There must be “the patience of the saints;” there must be the contentment with a future recompense of reward;” there must be a calm, steadfast, endurance, “as seeing Him who is invisible.” And all this *has* been exhibited in India, by men whose names are known to few,—men, indeed, “of whom the world was not worthy.” There has been just exactly such a taking possession of the land in faith, as the patriarchs were called to; a living, in the land as strangers, with the assurance, that ultimately it shall be given to the Church of Christ, of which these men were the pioneers; and now their dust mingles with the soil, as their influence still affects its destiny, in testimony that that divine commission to “disciple all nations,” which was their warrant, shall at last inspire myriads more to achieve a gracious and glorious victory, in the conversion of the whole land to the Lord.



## Chapter X.

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Leaving, for a time, the settled districts and regulation provinces, we enter the extensive territory called the South Western Agency. It consists of a series of districts governed like those of Assam, and a series of native states under the control and partial management of the British Government. The chief station is Chota Nagpore where the "Governor General's Agent" resides ; and there is a body of assistants, chiefly members of the Military Service, together with a body of irregular troops, in different parts of the Agency. Instead of describing this country with my own pen, I am thankful to be able to publish the following statement respecting it, by Major Hannington, who has long been distinguished as one of the most able public servants in the territory.

"The South Western Frontier Agency is bounded on the East by Bengal, on the North by Behar, and on the South by Orissa. It contains portions of each of these provinces, and has an area of about 44,000 square miles with a population that may exceed four millions.

"This extensive district is parcelled into six divisions.

- "1. The Hazaribagh division which includes Ramgurh.
- "2. The Lohurdugga division which includes Chota Nagpore.
- "3. The Maunbhoom division which includes Pachete.
- "4. The Singbhoom division.
- "5. The Sumbhulpore division.
- "6. The Tributary States of Sirgooja, &c.

"All these places may be readily found in the ordinary maps, taking as a point of reference Hazaribagh in 24° North latitude, and 3° West from Calcutta.

"Within these wide limits, many varieties of climate and of physical aspect exist. Here are mountains covered with forests, grass-clothed uplands, spring-watered vallies, and low alluvial lands fertilized by tropical rains. Here, as in Sirgooja, are winter frosts ; and here, as in Sumbhulpore, heat that is at all seasons oppressive.

"For the most part the appearance of the country is beautiful : picturesque groups of hills, deep groves, clear and rocky streams, all things that are graceful in landscape, in varying succession, meet and charm the eye at every turn. The products of the country are manifold. Of metals, gold, copper and iron ; of precious

stones, the diamond. And here are the ample coal fields from which unlimited supplies will, in time to come, be drawn. The agricultural produce at present consists chiefly of rice, and of seeds containing oil, but the soil is generally fertile and capable of yielding every kind of cereal crop. Recent experiments have also shown that coffee of the finest kind may be grown on the newly cleared lands, and the tea plant, though not cultivated for any practical purpose, flourishes. The greatest obstacle to the extension of agriculture is the want of roads. Even now large quantities of grain are carried on bullocks to the North Western Provinces, and were better means of transport available, the supplies afforded by this district would be a valuable addition to the external markets.

"The Hazaribagh division is hilly and has much uncultivated land. On the Eastern border is mount Sikhar, better known as Parisnath, the resort of Jain pilgrims. The inhabitants are chiefly Hindus, and their language is Hindoe. Sometimes a village of Santals may be seen among the dense jungles. This remarkable tribe has probably the same origin as the Mundas and Singbhoom Coles, their language having many words in common. The Santal chooses an eligible site, clears the land, cultivates it for a few years, and then quietly removes, to go through the same course in another place. These men reverence the tiger, swear on a bit of his skin, and generally speak truth. They are found in many parts of the agency, and in Cuttack.

"Chota Nagpore is a table-land elevated 2,000 feet above the sea. The people are divided into various classes as Urans, Moondas, &c. They are without distinction, commonly supposed to be the aboriginals of this part of India, a supposition to which the Uran traditions give no support. They believe that they came from the North, and found the Moondas in possession of the country. Both races, from wherever sprung, are active and intelligent. Under the name of Dhangurs or Hill coolies they are known in various distant parts of the world. At Calcutta they are looked on as mere beasts of burden. Yet, they are men of a fine stamp.

"The Maunbhoom division is on the plateau just above the alluvial plains of lower Bengal. The people are Hindus and their language is Bengali.

"The Singbhoom division has much the same aspect as that of Maunbhoom, but the people are very different. These are the Lurtra Coles who call themselves Hos. They eat cow's flesh, and are much addicted to the use of spirituous liquors. It is supposed that they have the same origin as the Nagpore Moondas.

"In the Sumbhulpore division the people are chiefly Hindus, and the prevalent language is Ooria.

The Tributary States are under native rule. Little is known of the people who inhabit them. In the extreme South the 'Meria' sacrifice, in which human victims were offered, was in very recent times supposed to have been practised. And it is a fact that in the mountain tracts of Sirgooja and Palamou, there are tribes that scarcely ever descend to the plains, or hold any intercourse with the low-landers. One or two specimens only of these have been seen by Europeans; such people are not indeed numerous, but they do exist.

"Any minute description of the manners and religion of the tribes above imperfectly indicated, would within moderate limits be impracticable. Among the Hindus, to use their own saying, 'some name Ram, and some name Hari.' Their

divisions are endless. Other tribes worship the Sun, besides a multitude of demons to whom sacrifices are offered 'on every high hill and under every green tree.' That gross immorality prevails among all classes need not be told. Of crimes that fall under the magistrate's notice, it can scarcely be said that they are worse than those reported in more civilized countries. Perhaps there is here less regard for life. Murder is often committed on trivial cause. Disputes about land lead to bloody frays. The belief in witchcraft is universal, and this has sometimes produced tragical consequences. Otherwise, the moral depravity of the people is undoubtedly great. Its extent, no pen can disclose. But the greater the moral darkness, the greater is the need of Gospel light. Advocating the cause of the heathen in India generally, and urging the claims of all,—to speak of particular classes is unnecessary, but it may be proper to mention that the Coles of Chota Nagpore appear willing to receive the Gospel. And among them, thanks be to God, the first fruits have already been gathered.

"Coming now to the subject of Missions, it may briefly be stated, that in Maunbhoom, Singbhoom, Sumbhulpore and the Tributary States, there are no Missions. These tracts comprise at least three-fifths of the entire Agency.

"In Chota Nagpore there is a Mission, of which there is a branch at Hazaribagh. The Missionaries are of the 'Berlin Evangelical Society for the propagation of the Gospel amongst Pagans,' which is generally called 'Gossner's Society' because it is under the special direction of the Rev. J. Gossner of Berlin, who is now of the venerable age of eighty-two. The Mission was begun in November, 1845, and at first had to contend with many difficulties. The climate soon affected the health of the Missionaries, and within the space of four years, six died. They had perhaps exposed themselves too much, for the station chosen is not unhealthy. Another impediment was the variety of language found among the people. For a long time the Missionaries knew not what language to choose, where, of adjacent villages, each had its own, unintelligible to the other. Through God's help these things were overcome, but now, though the object of the Missionaries began to be understood the hearts of the people appeared to be obdurate as rocks. For some years no fruit was visible. Men said, it is impossible, and some blamed the Missionaries, who themselves were almost despairing. Only the venerable man by whom they were sent out never ceased to be hopeful, and wrote in every letter 'Children, go on, look up to Jesus and labour on.' And at an unexpected time, when no man could say, I have done this, the Lord looked down in mercy and caused the Coles to hear. There came some men to enquire earnestly for salvation, they heard the Gospel, and they believed. On the 9th June, 1850, the first fruits of the Mission were gathered in. Persecution followed, the houses of some of the converts were burned down, against some, vexatious complaints were made, wives refused to stay with their husbands who had forsaken caste, yet notwithstanding these things which seemed at first to check further progress, the fire again broke forth with increased strength, and to this hour it burns. The number of baptized Christians is now 171, of these 112 are adults, and the rest are children, baptized as infants, and only so when both parents had already been baptized.

"The number of those who are in Christian fellowship with the converts, who

have broken caste, and have cut their hair short, a matter of no little consequence here, and who attend Christian worship, is so great, that the Missionaries have set a longer probationary term than they had done before: and in consequence of this, there have been no baptisms during the greater part of the present year (1853). There is however hope that when the harvest season is over, and those inquirers can attend for instruction, many may with God's blessing be added to the Church.

"The chief station of the Mission is at Ranchee in Chota Nagpore, where only, as yet, converts have been made. There are out stations at Lohurdugga, Govindpore and Hazaribagh. The whole number of Europeans engaged in the Mission is eighteen. The converts are Urans, Mundas and Hindus of various castes, but the Urans are the most numerous. Only eleven families reside at Ranchee, the others dwell at various distances in fourteen villages. They are mostly husbandmen and some are holders of freelands.

"At a general yearly conference of the whole body at Ranchee, the native brethren under the guidance of the Missionaries, select out of their own body their elders, wardens, treasurers, &c. The elders generally act as readers and Catechists in their allotted villages, and in their houses the brethren meet for prayer, for reading the Scriptures and for learning the catechism. In their houses also the Missionaries, when on visiting or preaching tours, hold meetings. Generally a large congregation attend Church on Sundays at Ranchee. They often come a distance of 12 or 14 miles for this purpose, and bring their food for the day with them. Sometimes they return home the same evening and sometimes the next morning. A place has been made where they may stay comfortably.

"The Missionaries hope that by the Lord's help they shall soon be able to ordain some of the native brethren as assistants in the Mission. In the education of their boys this great object is kept in view. These are mostly young, but some are promising.

"The Mission has 4 Vernacular Schools with 138 pupils. There is besides a Boarding School at Ranchee, in which there are 49 boys and 23 girls. Of these children 17 are orphans, and the rest are the offspring of now Christian parents. As already noticed 13 only of these have been baptized.

"Not a little is done by the Missionaries in the way of dispensing medicines, but though the applicants when heathen take them, thankfully at the moment, and while they are sick, yet on recovery seldom even one in ten returns to give thanks to God; nevertheless this work is of great service.

"Humanly speaking the brethren might do more if they had more means. They receive the greater part of their funds from Berlin, and a small part in India by way of subscriptions and occasional donations. The whole expenditure including the expenses of a Church now building, and the purchase of a Bungalow at Hazaribagh has been Rs. 619 monthly during the present year.

"As to the establishment of new Missions in other parts of the S. W. Frontier, some obstacles exist. Suitable stations are not easily to be found. There are no large towns, and at all times, especially during the rainy season, the difficulty of travelling is so great, that Missionaries at remote places would be exposed to many inconveniences, and in event of sickness to much danger, as medical aid could not

be had. But such difficulties are not insuperable, and should not deter efforts to carry the blessings of the Gospel into these dark corners of the earth."

Major Hannington's remarks on the beauty of the country, may be illustrated from Mr. Oldham's Geological Report which I have already quoted. He says, "Having visited and carefully examined all the collieries in the Damoodah field, we proceeded Westward to Parisnath hill (in the Raneghur district of the South Western Agency,) desirous of tracing the connection of the coal measures with the older rocks upon which they rest, and of becoming acquainted with the character of the latter. Doubling round the base of Parisnath hill on the West side, we ascended the summit from Muddabund, and were intensely delighted with the glorious scenery of the mountain itself, and the striking contrast which it afforded, after having been for weeks among the almost unbroken plains of Bengal. The wonderful beauty and richness of its thickly wooded sides, broken up by the cool grey of the projecting rock, whose precipitous cliffs cast their deep shadows around, with the almost boundless view from its summit, stretching away over the billowy ridges to the West and North West, and the unbroken plains to the East, the clearness of the atmosphere above, while all below was shrouded in a hazy mist called up by the overheated air of the plains, all combined to render it a scene of amazing beauty and to impress one forcibly with the idea of the desirability of such a resort being made accessible to Europeans, as a relief from the destructive glare and broiling heat of Calcutta."

In the Selections from the Records of the Bengal Government (No. xi.) there is a Report from Mr. Crauford, the late Agent of this district, on the political states under his charge. These states vary from about one hundred miles by seventy, to thirty by twenty. In some, gold is found in considerable quantities; in a few, half the area or even more, is under cultivation, and the passage of the river Mahanuddy gives value and an outlet to the products; but in most of the states and districts, the larger part of the soil is still covered with jungle. Mr. Crauford mentions that teak has been discovered in one district, in a situation convenient for its removal; and both gold dust and precious stones are found in the bed of the Mahanuddy. An annual fair has been established by Government on the banks of one of the rivers, and this is likely to prove useful as a place of traffic and a means of intercourse among the natives; but the Report, generally speaking, contains little to encourage expectations of a speedy amelioration of the condition of the

country. The Report of the Council of Education published in 1853 in Calcutta, mentions two English schools in the province; at Chota Nagpore with thirty-seven pupils, and at Chyebassa with seventy-three pupils; but the latter was closed in 1852, so that thirty-seven pupils only remain under English instruction. Vernacular schools were commenced in that latter year, and 1904 pupils appear to have been gathered. But from Capt. Haughton's report there is reason to fear that the experiment has been attended with many discouragements. The difficulties arose, however, not in getting pupils but in getting masters.

The Report of the Calcutta Bible Society, published in 1852, states that the Hindui Scriptures, in the Kaithi character, which had been published for the province of Behar, had been found useful in Chota Nagpore, and a letter is quoted from the Rev. C. Schatz, the senior Missionary there, who speaks of a considerable demand for them, and presses for a large further supply, which was at once dispatched to him. Recently, a branch of the Mission having been established at Hazaribagh, a station in the Northern parts of the Agency, and near to the district of Monghyr, additional supplies were last year sent from the Society's Dépôt there. In acknowledging them, the Rev. H. Batsch, wrote to the Society saying, "We are just on the point of making a trip into the country, and into districts in which no distributions of scriptures have been made, or very sparingly. We are happy therefore to be well supplied, and sincerely trust that this excellent edition will meet every where a cheerful reception; and many readers may it lead into the kingdom of God, enlightening and calling to repentance and faith in Jesus Christ many a benighted soul!"

Major Hannington's interesting statement exhibits the present position of the Mission, and will excite a lively feeling of sympathy with the brethren engaged in it. Not the less will that feeling be experienced, because this is a German Mission: indeed the Church at large were ungrateful, if it overlooked the obligations of the Missionary cause to Germany. From that land came the successors of Zeigenbalg and Plutschow at Tranquebar,—the apostolic Swartz of blessed memory, Schultze, and Kohloff, and their companions afterwards. It was from Germany that the Church Missionary Society drew those faithful, simple-minded labourers, who toiled and died in Western Africa; and its annals have no more honored names than those of the German brethren, Johnson of Free-Town, Rhenius of Tinnevely, and Weitbrecht of Burdwan. But it is one of the most cheering circumstances on which the friend of Missions can

now reflect, that while some German brethren—indeed some eminent men, like Mr. Pfander—are still employed by that Society, it has been supplied for its China, India, and other Missions, in recent years, with graduates of English Universities; and that the Mullers from Germany who died in Africa, have of late been followed by one like Mr. Paley, from our own beloved native land, and that the memory of the Society's German Missionaries in India, is now joined with the remembrance of others like Wybrow and Fox, who with equal devotedness left all dear to them in England, and followed the Lord, and were faithful, as the most faithful, unto death. But it is not to the honor of the Church of England and of the great Universities, that sacrifices of this kind were delayed so very long. While able men like Williams for the South Seas, Dr. Philip and Moffatt for South Africa, Morrison, Milne, and Medhurst, for China, Carey, Marshman, Ward, and Yates for India, Knibb for Jamaica, and Freeman for Madagascar, were offering themselves for other societies, and the Scottish Universities were giving to the Scottish Missions, men of the highest talents and the highest expectations at home, like Dr. Wilson, Dr. Duff, Mr. Adam, Mr. Macdonald, and Mr. Anderson, the Church Missionary Society drew nearly all of its most able and useful men, for all its fields of difficult labour, from Germany and the Basle Institution. The consideration of this fact, should awaken the present race of young English Churchmen, to an earnest desire to wipe out its stain, and to redress the wrong that past neglect has inflicted on the heathen. But it should not obliterate the remembrance of what Germany has done; how she has supplied England's lack of service, and in many places has borne nearly all the burden and heat of the day. And happily the remembrance is not likely to fade away, through Germany withdrawing herself from notice in the sphere of Missions. Here, in India, we have not only her Berlin Mission in this South Western Agency, and her Mission in Behar, which I shall have to notice presently, but also her extensive and important Missions, from Basle, on the Western side of India,—Missions which are liberally supported in this country by men of all Christian bodies, who all concur in admiration of that patient zeal, that laborious diligence, that evident self-denial, which eminently distinguish the honored brethren by whom the work is carried on. I trust that the blessing which rests on their labours will kindle anew the old Missionary spirit of Germany; and that the old College of Halle, and other ancient seminaries of that country, will vie with Basle in sending forth a race of simple-minded, godly men, and

that the wealth of Germany will be largely poured into the treasury of Missions, to supply the resources for an extension of the Missions, alike from Leipsic, and Berlin, and Basle, year after year, continually. Much, very much, Germany can do, beyond all that she has done,—great as that has been, comparatively with the work of other countries. There is in her people such a capability of self-devotion, there is, at times, such a lofty and sustained enthusiasm, that the Missionary spirit probably has no better soil than in that land. And if there be at times idiosyncrasies in Germans that weaken their usefulness, if there be sometimes a prostration of spirit and zeal, in the reaction from excited expectations, or at other times that “*malade du pays*” which renders a change of scene necessary, yet the modern history of the Church of Christ, bids us remember, that these are rather individual than national peculiarities, and that from the Germans who have preached in Greenland, to the Germans who, in South Africa, have devoted their lives to the care of lepers, and have immured themselves in the homes of these outcasts, there has been such a series of men of simple piety and world-renouncing faith as no other country can produce.

But as to this great province, of which I have been speaking, the South Western Agency, I must add a statement to illustrate its magnitude and its claims. The great state of New York, is in itself almost a nation. Its extent is upwards of 46,000 square miles,—nearly as large as England, and its population by the latest account was upwards of three millions. Now this important country is, after all, very little larger than the South Western Agency, and its population is less by a million. Yet for New York, (the state of New York,) there are provided at this time, if I am not much mistaken, about three thousand Protestant ministers of the Gospel: not a few of them men of a very high order; aided by thousands of other helpers of various kinds in their congregations. So again, this South Western Agency is much larger than all Scotland, and has a much larger population, yet for Scotland's population of less than three millions, there are, I apprehend, about two thousand four hundred Protestant ministers. But for this province of the South Western Agency, with four millions of souls as Major Hannington calculates, or with six millions as some believe, there are provided, of male and female Missionaries, only eighteen altogether, of whom only four are ordained!

It may be wearisome to the reader to see comparisons of this kind so often reiterated. Yet how else is the relative importance of India to be



ascertained and illustrated? How else can the great figures that startle every reader about India, be understood in all their full significance? When we are speaking of great countries, the heart must be cold indeed that dismisses the consideration of them with a mere glance at their statistics, without an attempt to realize the relative and comparative importance of the facts exhibited. It is a most affecting and melancholy thing that such facts should exist as the destitution of district after district, and province after province, in this country. The question which every one who lays these facts to heart, must weigh and consider, is, how he can best force a sense of the obligation which they involve, on the hearts and consciences of others? Far be it from me to speak, as if nothing had been done or attempted, or to "despise the day of small things." But the truth must be spoken, and that, plainly. It is too evident that the great Missionary Societies write of Bengal, as if it were a land tolerably well provided with Missions, because here and there, they each have a few stations; while for the most part silence, dead silence, is preserved as to all the far larger extent that remains in this presidency, without relief, and without substantial, intelligent pity. But to live here, and to know, as every one who will think of the state of things around him must know, that millions are perishing for lack of knowledge; that in some districts there are myriads of immortal beings and no man caring for their souls; that the present supply of Missionaries for Bengal is utterly insufficient, and disproportioned to the want of the people; to hear the cry "Come over and help us," and to be unable to answer it;—and then to turn to the Church of Christ in Europe and America, and to see how few are "valiant for the truth," how many are content to aid the cause of Missions just with some single annual gift, which they can bestow without the least self-denial; and to see the apostle's complaint verified by the great majority of professing Christians: "all seek their own, not the things which are Jesus Christ's;" and year after year to witness this state of cold and heartless lethargy prolonged,—this is one of the chief trials of the really Christian resident in India, and to expectant angels, longing to rejoice over the conversion of this sin-bound people, the spectacle may be, for aught we know, a subject of surprise and sorrow. Yea, more, the Lord Himself who so graciously speaks of Himself, in His Word, as mourning over the sins of His people, may behold the torpor of His Church with a displeasure that causes the withholding of His favour, and oftentimes the withdrawals of His Spirit.

The inadequate apprehension of the importance and claims of this Presidency, which to intelligent observers appears so prevalent in the ordinary tone of Missionary publications, is associated with a mistaken apprehension of the extent of the work already accomplished. Continually we read statements in home publications of the ripeness of the field for the harvest,—and of the near approach of mighty general changes. But a more accurate knowledge of the geography of this great country, would go far to impart discrimination, both to the writers and readers of these statements. That there has been in many places a great change is a fact—in some places it is undeniable. But then, the mass of the country, and the mass of the people, are untouched by the present Missionary operations, and are only affected, if at all, by an indirect influence. Writing to the Church Missionary Society in 1852, the late Mr. Weitbrecht said—and his remarks refer chiefly to the districts of Hooghly and Burdwan in which there has been Missionary labour for half a century: “In a radius of sixty miles around us, numberless, and densely-peopled villages invite the advent of the messenger of peace. It is a great mistake to think that they have heard the gospel in every village. By no means. I confess it, with a feeling of shame, that almost every village I have been visiting with Mr. Lacroix, was quite new to me; and towns with from 5,000 to 25,000 inhabitants, such as Kyti, Dewangunge, Ramjeebanpur, and Chunderconah, had probably never seen a Missionary before our late visit. So there is dense dark heathenism, untouched and unpenetrated hitherto, almost before our door, at a distance of forty miles.” And is this wonderful? Apportion one Missionary to a million heathen, in this climate, give him all the work of commencing a station, perhaps building, perhaps the training of catechists, perhaps some occupation in the education of the young, or in the work of translations, in a land where travelling has few or none of the facilities and conveniences that almost tempt even invalids to locomotion at home,—and is it wonderful that only a part of the country is visited and known? But if success, to any extent, attend the Missionary’s labours in his earlier efforts, his time will of course be occupied greatly with the care of his converts or enquirers, and then who is to go forth to the highways to carry the gospel to others?

The fact is, that the greater part of Bengal is absolutely unknown, even to the Missionaries; and all the statements as to the hopeful condition of the people, must be referred to those localities, unhappily few and far between, in which there has been efficient Missionary labour.

I must repeat then, the language used elsewhere last year, by the Calcutta Bible Society :—

*“ The great want of this Society in India, is the want of agents. We have the Scriptures translated ; an enquiring people ; and the protection of a powerful and tolerant Government. But how to send the Scriptures into districts in which there are no Missions ; and how to send them into all parts of the districts where there are Missions, but where the proportion of labourers, probably, does not exceed one labourer to half-a-million of people—these are the difficulties that meet this Society in the prosecution of its design. The evidence already quoted proves abundantly, that there is no lack of encouragement in the places where the truth has been carried ; but it would be an unfaithful and partial statement of the case, were the great fact omitted, that as yet only parts of India have been supplied, and that this Society’s work is checked and impeded, by the fewness of Missions and the fewness of Missionaries in India. When the whole truth concerning the awful destitution of this land is considered, faith and the remembrance of former mercies, can alone support the grieved and anxious spirit. And when that truth is told, shame and humiliation appear to be the only fitting feelings for the slothful and selfish Church. But if the sleeping consciences of cold and self-indulgent believers, are to be aroused to a conviction of sin and duty ; if the sense of individual short-coming is to be forced upon the mind of each one who hitherto has refused to ‘ come to the help of the Lord against the mighty ; ’ if the claims of India are to be heard and considered as they should be ; the whole startling truth must be proclaimed ; and the encouragements derived from the work that has been accomplished, must only be mentioned in connection with the far mightier work that still remains undone,—even the care of the neglected millions in the neglected nations, which remain to this hour, as they were before India was even partially conquered by Great Britain—habitations of cruelty and the dark places of the earth. The solemn fact must be weighed and remembered, that there have not been published three millions of Scriptures altogether, for all the millions of India, who since this century began have passed away to death and judgment, and for its living millions who now are hastening on to their eternal doom ; and that the aggregate of the vast multitude of souls thus presented to our view, reaches nearly to five hundred millions—a number equal to half the population of the Globe. A fearful picture indeed, that should alarm even the careless and profane, and kindle in the heart of all believers the deepest feelings of compassion, and awaken all the energies of prayer ! ”*

So again in the last Report of that Society, the same feelings are expressed in reference to the more limited field of this Presidency :—

*“ Were all the Scriptures that have ever been distributed among the millions of this Presidency, during the past century, now collected together, their number would not reach half a million, for all the tens of millions who have passed away to judgment. And even now, with whole districts without a single Missionary, with large tracts of country unvisited, and unknown, can we marvel if ‘ darkness*

covers the earth and gross darkness of the people?' The prophet's testimony is true— Their thoughts are thoughts of iniquity; wasting and destruction are in their paths. The way of peace they know not, and there is no judgment in their goings,' (Isaiah lix. 7, 8); and we, who call ourselves Christians, do we 'know what we have done?' Are we really alive to the fact, that year after year we are withholding the Bible from these people, or giving it barely to a few, while the majority neither receive nor hear of it? Looking to the Lord Jesus Christ, and the certainty of His great work, we may rejoice with the King of Tyre: 'Blessed be the Lord God of Israel that made heaven and earth, who hath given David the King, a Wise Son, endued with prudence and understanding that might build an house for the Lord, and an house for His kingdom,' (2 Chron. ii. 12); but looking to man, even to such as He has graciously called and commissioned to serve and follow Him, how poor, how insufficient, are his labours! Millions upon millions will man allow to perish, either repudiating his duty with the first murderer's question—'Am I my brother's keeper?' or, evading the guilt of the neglect, by the poor excuse, 'Behold, I knew it not!' But God will visit for these things. Not with impunity can men live to themselves: least of all here, in this Heathen land, where their God is dishonored daily, before their eyes, by vile idolatries."

What shall we say to these things? The Bible Society speaks of its hindered work, and it is hindered. The supply of Missionaries for India generally, and for each Presidency in particular is utterly and lamentably inadequate, and the Lord's people here, in the deep, mournful sense of the land's spiritual drought and misery, are constrained to cry to Him in the prophet's touching words, "O Lord, though our iniquities testify against us, do thou it for thy mercies' sake; for our backslidings are many, we have sinned against thee! O the hope of Israel, the saviour thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night? Why shouldest thou be as a man astonished, as a mighty man that cannot save? Yet thou O Lord, art in the midst of us, and we are called by thy name; leave us not!" (Jer. xiv. 7—9.) Truly we have looked, and do look, in vain, to man! Not many appear to be more than half awake. In vain the millions of this land plead for instruction and succour. In vain the word of the Lord echoes from age to age: Take up your cross and follow me;—no, His people still prefer the ease of home, or the recreation and ease of country parish work, and thus the gracious Spirit is grieved from year to year, there is a lack of fervour, of spiritual life and energy, and of hearty self-surrender, perpetuated in the Church, from generation to generation, and thus nations remain in darkness, and hundreds of millions pass away, from sinful lives, to judgment.

## Chapter XX.

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The next two districts we have to consider are Nuddea or Kishnagur and Jessore. The former contains an area of 2,942 square miles with 5,226 villages, and its population I believe, is not less than I have stated at page 40, 836,900. It is bounded on the West by the river Bhagoe-ratty which divides it from Beerbloom and Burdwan, on the North by Moorshedabad, and by the Ganges, which separates it from Rajshye, on the East by Pubna and Jessore, and on the South by Baraset. A very special interest attaches to this district as the great centre of Hindu learning in Bengal, and as the scene of that movement among the people in 1839, which led to such sanguine expectations of a general outpouring of the Spirit of God on this country. I wish to speak of that movement with caution and candour, but my view of it is not very favourable. The statement of the Church Missionary Society on the subject in its Report of the year 1851-52 is as follows :—

“The moral and religious attainments of the Krishnagur converts have been the subject of much criticism in periodical publications in India. In some quarters it has even been asserted that their profession of Christianity is little better than hypocrisy, and likely soon to come to an end. But there have been also found on the spot others, better able to speak of these things from personal knowledge, and from extensive experience of the work of God, both at home and abroad; and they regard the Mission as affording much promise of Christian fruitfulness. Out of the large numbers of inquirers who first came forward, a considerable proportion were actuated only by worldly desires and hopes. Such persons are gradually withdrawing altogether from the Christian ranks; and the removal of their names causes an apparent diminution in the numbers. It has also never been concealed, that the mass of baptized converts were but babes in Christ; that their intellectual faculties were, like most other agriculturists, of a low order; and that their progress is impeded by their intimate connexions with surrounding heathenism. When the Missionaries undertook their spiritual oversight, they had no trained catechists or schoolmasters to assist them. All the external machinery also of Mission-houses, churches, and schools, which usually spring up in a Mission before conversions begin—had in this case to be at once attended to, together with the care of large and scattered numbers of catechumens. It is no

wonder, therefore, that the progress has been very slow, and that, upon a severe investigation, much will be discovered both erroneous and defective.

"Still, the Committee see nothing in their former statements which they could wish to retract. They are persuaded that the work is of God, and that some spiritual progress, though slow and feeble, may be discerned by a spiritual eye. They have gained, they trust, much experience; and especially they have learnt to be content with the paucity of conversions in other Missions, until there shall have been raised up both institutions and native agents sufficient to supply the demands of a large and sudden accession of converts."

The impression left on my mind, after a retrospect of past events is, that the conclusion herein stated—"the work is of God"—should be modified. That *part* of it was of God, appears to admit of no doubt, but it is very questionable if that were a large part.

One of the Indian periodicals that discussed the subject in 1851, was the Calcutta Christian Intelligencer, in able papers which were attributed to the Rev. G. Cuthbert, Secretary of the Church Missionary Society's Corresponding Committee in Calcutta. He says "subsequent to the first impressions and conversions—which took place before and about 1836-37, occurred the inundation of 1838-39. During this severe visitation which desolated that part of the country, sweeping away the crops of the people, and connecting their fields for miles and miles into one wide sea, Mr. Dcerr, after his own private means were exhausted, exerted himself to procure from others, relief for the suffering people, and especially for those who had expressed or had declared their desire to embrace Christianity. In administering the relief supplied by the bounty of Christian friends, Mr. Dcerr used the services of two Native Christian Catechists, who had been previously employed in reading to and instructing the enquirers. The character of these two men was not then known; when they became better known, they were set aside from the work altogether. And if any dark cloud rests upon these transactions, it is in our opinion, upon the instructions given, and the arguments and inducements used by these men, when thus employed in the double service of imparting religious instruction and dispensing temporal relief."

This paragraph casts much light upon the truth. It is I believe, undeniable, (though the facts may not have been published before) that the impression made on the European residents in the district at the time, (some of them men not opposed to Missions,) was unfavourable; that on one occasion when the Bishop was much delighted by a large assembly of apparently earnest enquirers, these people had, of course without his knowledge, been paid to attend; that the impression

made on the minds of the Bishop, and Archdeacon, and the public in England, that an extensive movement had occurred among an interesting and numerous Hindu sect of purer faith than other Hindus (the Kurta Bhojas) was erroneous; that nearly all the converts belonged to a low class of ignorant Mahomedan cultivators, while very few Kurta Bhojas were baptized; and lastly that the late Mr. Weitbrecht, on visiting the sphere of the supposed religious revival, remonstrated without success on the expedition and the number of the baptisms. It must be added, that the subsequent course of the two leading Missionaries who were concerned in the Kishnagur movement, did not fulfil the expectations formed of them, or justify the opinion previously entertained of their character.

It is alleged that the suspicion, which, *a priori*, attaches to a number of baptisms immediately following a large dispensation of pecuniary help, is rebutted by the consideration, that similar results have not followed temporal relief in other places—for instance in the North Western Provinces when the Rev. Mr. Moore of Agra was the almoner of large sums of money. This was the Bishop's view, as stated in a well known letter to the Church Missionary Society in October, 1839. But the case as now understood, was not analogous. In Kishnagur there were Catechists to work upon the people's hopes, and "the instructions given and the arguments and inducements used by these men," probably were an element in the Kishnagur case, that escaped to a great extent even the knowledge of the Missionaries.

The state of the Mission at the end of 1851, (to which date Mr. Mulens's statistics reach, and since which time there has been no material change) was as follows. There were nine European Missionaries, one European and five native Catechists, 4,550 baptized native Christians, twenty-seven vernacular boys' schools with 1,236 pupils and six boarding schools with 363 boys, one English school with 117 boys and six girls' boarding schools with 356 pupils. Thus there was a very extensive and important machinery in this Mission. But much of the work has been greatly discouraging. Thus Mr. Bomwetsch of Solo (one of the most zealous of the Missionaries in the district,) appears in the Report of the Calcutta Church Missionary Committee published in 1853, as saying "From the villages Balcela, Houlea, and Gowalpara, out of twenty-three boys, only three boys attend Church, but after they are married I shall no more see them; like all those that I have married. This young generation will, by and bye, be a much greater disgrace to Christianity than many

of their miserable parents." The Committee state that they "cannot but hope that the future will prove Mr. Bomwetsch's anticipations to have been too gloomy. Other brethren in his neighbourhood have brighter hopes for the younger members of their native flocks." Yet most of the Missionaries are known to have expressed much doubt of the spiritual state of their flocks; some of the people have fallen back into Mahommedanism, and there is little appearance of vital piety among them. A ground of hope, however, does exist, in the adoption of new measures. The theory that there had been in 1839, a great revival of religion in Kishnagur, led to the establishment of the Mission on its present footing, which frequently has been represented as a series of parochial charges. The Missionaries therefore instead of devoting themselves to the people at large, were occupied with the trying, and often thankless office of training up their flocks of nominal Christians; but recently they have been more encouraged to break forth in new directions, and both by the Rev. S. Hasell's school among the priests of Santipore, and by an increase of Missionary itinerancies, there has been a new aspect given to their operations. An interesting general view of the sphere of labour is supplied in the following statement, for which I am indebted to Mr. Hasell.

"The Nuddea Zillah estimated by the standard of Hinduism is the most important in Bengal. It is about 120 miles long and 60 broad. The Sudder Station at Krishnagur, is nearly the centre of the Zillah—where there has been a Government College, established for years, which has now upwards of 200 pupils; and although a class of smart young deists are annually going forth from it to inoculate the country towns and villages with their creedless philosophy, no *sustained* effort is yet being made to bring any of them under Christian influence. *North* of the station there are large and respectable towns as Meerpur, Ballee, Hardeo, &c. &c. *West* of it is Nuddea—the nursery of Hindu learning,—with its numerous colleges and its crowds of Pundits, and a population that cannot be regarded at much less than 30,000. *South* and *last* are Santipur—with its Gosais, who have disciples throughout the length and breadth of the land—and its population of not less than 55,000, whose manufactures and merchandize are exceeded by no native town in Bengal; Ulla and Ranaghat—the former abodes of the Zillah's wealth and greatness, with a joint population little less than Santipur; Doulutgunge and Maheshpur of equal size; Goberdanga, Boira, Chagda and many others. Indeed we may say the whole South—with a population, to use the language of a gentleman, now engaged in the Government Survey, of about 200 souls to the square mile—and in every place a great majority are Hindus—in many, of the highest castes—all *practically without the Gospel*, although in every place there is a willingness to receive the Missionary and to respect his teaching, and although too the Church Missionary



Society, have had immense Missionary machinery in the Zillah for years. This is however easily explained. The Missions of the C. M. S. are situated in the middle of the Zillah, where, with the exception of the Sudder Station, there is not one large town. The converts too were chiefly from the lower orders of Musulmans, and but very few Hindus have been baptized. Some respectable converts are employed as teachers, &c. in the schools and Missions; but they were not, for the most part, originally residents in the Zillah.

"The Missionaries, too, on account of the extreme ignorance of the people, and until lately, according to the commonly understood desire of the Committees of the Society, have been devoting their lives and energies to the arduous labour of instructing and organizing the large number of nominal Christians placed under their pastoral charge. Those congregations too are isolated, having been gathered together from various and distant villages, and although affording ample scope for the most laborious and self-denying efforts, do not leave the Missionary much time or strength for itinerant preaching.

"Some of the Missionaries however have been accustomed to make from time to time excursions into distant villages—the regions beyond—but practically, up to within a very short time, no *regularly well sustained* effort has been directed to the Hindus, except at the Sudder Station.

"Much therefore remains to be done; but, unless we look for miraculous interposition, what can be accomplished by occasional visits of a few days, or even by the establishment of small schools at large and wealthy towns like Meerpur, Ulla, Santipur, Nuddea, Maheshpur and others, in almost every direction!

"The Government College by educating the influential class is doing more for deism than the present small circle of Missions can do for the Gospel:—for, if every Christian in the whole Zillah were an Israelite indeed, and every desire of his soul were to adorn the doctrine of Christ his Saviour in all things, the influence upon the Hindus would, humanly speaking, be nothing; for even did the Hindus respect the great body of the converts as fellow-countrymen; they are almost all removed from their observation, being in localities where there is no Hindu population.

"This Zillah should be, in the fitness of things, the stronghold of Christian Missions.

"On one of its northern plains the Moslem power was humbled and the foundation of the British Empire in India firmly laid, and it would seem to be fit that where the crescent fell, the banner of the cross should be unfurled, that the people who have enriched the Christian's coffers may at least be exhorted to embrace the Christian's faith and enjoy his peace!"

The view of the importance of the district, which this statement conveys, is not by any means exaggerated. Indeed Kishnagur is in some respects the most important district and sphere of Missions in Bengal. As a place of trade, it exports about £100,000 worth of indigo yearly, besides other staples. From its numerous Hindu schools, the majority of the pundits and priests come forth to dogmatize among the people of this

province, and if Missions reached them in their stronghold, the effects might be incalculably great and important. Lately, the Calcutta Bible Society resolved to print the Gospel of Luke in Sanskrit (but in the Bengali character,) from the version of Dr. Yates and Mr. Wenger, for the use of these people, and if that be acceptable to them and be studied by them, acute and reflective as they are, we may ere long see these Brahminical priests, under the influence of scriptural knowledge, like Tyndale and Frith, and their noble contemporaries in England, after the publication of Erasmus' Latin Testament, rise up as the reformers of their nation.

I sincerely wish that the Church Missionary Society, having occupied this important district, would now deal with it differently. If, fifteen years ago, a first rate school had been established there, and carried on with suitable energy and determination, its ripe fruits would now be gathered in a staff of well trained and thoroughly matured native Catechists and Missionaries, who could now take charge of the native Churches, and leave the European labourers to break up new ground. But unhappily nearly the whole force of the Mission appears, till lately, to have been devoted to the care of a number of very unsatisfactory people; the evil conduct of those people has created a prejudice against the Gospel; and the result is, that in 1854, the state of things is not one whit more hopeful, than it was in 1839. It is said indeed that Mr. Bomwetsch has had an excellent system in operation for training native Catechists, and great hopes are entertained of success. And for my part I can heartily bid God-speed to any plan, to which so devoted a man may consecrate his time. But in a district with thousands of Pundits instructed in all the learning of the Shastras,—men of extraordinary logical acumen,—a district, too, in which a Government College has for years been raising up a large class of well educated English scholars, I look for no substantial results, till the character of the native ministry is elevated, and Missions are so managed as to influence other classes besides that abject, servile, and ill-conditioned class of the peasantry, by whom the patience of the Missionaries has already been so severely tried. A more important and more interesting sphere of Missions, no society can desire than the Church Missionary Society possesses in Kishnagur; but much enlargement of mind, and much firmness of purpose are required to fulfil the obligations of the trust. If new measures be attempted; if an attempt be made to raise up a first rate native ministry, to strengthen the Bengali character, and to attack Satan in the strongholds of Sanskrit

philosophy, the Committee must prepare for much patient labour and for slow results. "Wherefore was this waste?" "When do we read of the apostles giving lessons in science?" and such questions, will be reiterated, just as they were when Dr. Duff commenced his educational operations; just as they are heard now, by his honored co-adjutors in Calcutta and the other Presidencies, to this day; but we must not heed these things, for we have a very remarkable case to deal with in Bengal. It is comparatively a little thing in such a country as this, to induce some hundreds or thousands of unintelligent, immoral, country-labourers, whose forefathers were Hindus and were compelled to become Mahommedans, now to call themselves Christians. A spiritual mind brought in contact with such flocks will be grieved from day to day, and all the future will remain doubt and uncertainty. We shall know hereafter that, however much it may be derided, there is "a more excellent way;" a way, that in the end, will produce more lasting, satisfactory, and scriptural results.

It is an invidious and trying thing, to have to speak in disparaging or doubtful terms of a Mission, concerning which, such excellent persons as the Committee of the Church Missionary Society have at times formed high expectations, and to which they have devoted much of their attention, as a field of special blessing and promise. I am desirous, therefore to confirm the testimony which it has been my duty to bear, by the evidence of others, whose authority and whose favourable tendencies will not be doubted. In the Hand Book of Bengal Missions by the Rev. J. Long of the Church Missionary Society, he speaks as follows. "In 1838, the country was laid waste by an inundation of the Jellinghi, and all the rice crops were destroyed. This chastizing and awakening hand of God, had, no doubt, its desired effect in arousing the dormant spirit of many, and on the other hand, there was ample opportunity for Christian sympathy to show her sweet and cheering character. In 1839, 5,000 rupees (£500) were advanced to the Christians to enable them to purchase seed corn, as their crops were destroyed by an inundation of the river, and they could not borrow money from the native money-lenders at less than one hundred per cent." Mr. Long then proceeds to quote without comment the following passage from the "Brief Account of the Krishnagur Mission," by the Bishop of Madras (Bishop Spencer) who went there when officiating for the Bishop of Calcutta in 1846, and who from his enlarged experience of the Missions in the Madras Presidency was well qualified to institute inquiries, and to form correct conclusions on the subject. "About the end of 1838, a remarkable movement took

place in favour of Christianity, among the natives, on the East side of the river Jellinghi, where within the course of a few months not less than 600 families comprising about 3,000 souls came forward to embrace the Gospel. A fearful inundation with which this part of the Kishnagur district was visited was made instrumental, under divine Providence, towards leading to this great movement. Thousands of helpless natives, having experienced an entire failure of their rice-crops, were deprived of all means of subsistence. Mr. Deer endeavoured to turn this visitation to good account. With this view he alleviated the temporal distresses of the poor natives by advancing them money, (to a considerable amount on loan) hoping to get the money back by instalments; and at the same time aided by his Catechist, preached the Gospel unto them. These endeavours were crowned with abundant success, as may be judged by the fact, that, when the Bishop of Calcutta visited this station some months afterwards, namely, in October, 1839, about 900 souls were admitted into the Church by baptism. But it must be acknowledged, that in this movement there was much that must be attributed to mere temporary excitement: much that was unsound and fallacious."

But still more striking evidence, remains to be quoted. In the Church Missionary Society's admirable periodical, the *Church Missionary Intelligencer* (by far the best Missionary Periodical I have seen,) there is, in the number for January of this year 1854, an elaborate and interesting letter from the Bishop of Victoria, descriptive of his visit to India and especially to the Kishnagur and Tinnevely Missions in 1852-53. In speaking of Kishnagur he begs that allowance may be made for the shortness of his visit, but on the other hand he had unreserved intercourse with the Missionaries at the stations and with the friends of the Church Missionary Society in Calcutta. His review then, of the whole history and state of the Mission, is thus given.

"As a body, the Missionaries do not form an exalted estimate of the past, nor cherish very sanguine expectations of the present generation of converts. Reading in the sacred oracles of God the strong terms applied to true believers, expressive of spiritual resurrection from the dead, and a new birth unto holiness, and turning from the Bible standard of true religion to the actual state of their own native flocks, it is not remarkable that some of our brethren labour under much discouragement and depression of mind. But this state of mind, I apprehend, is, in a great measure, only a reaction from the opposite extreme. The past history of the Mission has been one of sudden hopes, novel awakenings, high expectations, and over-sanguine congratulations. And now, when the sober reality is ascertained, and reduced within the moderate proportions of truth—when it is at length dis-

covered, that in the present stage of Missions, and according to God's present mode of dealings with the world, we have not arrived at the epoch when a 'nation is born in a day,' and we have still to pursue onward the same arduous course of mingled disappointments and hopes, of frustrated plans and partial success; the mind undergoes a reactionary process, and there is a recoil from hasty and undue hopes in the opposite direction towards doubt, depression, and distrust. Humanly speaking, nothing could have been more likely to retard the permanent growth of the Mission than the exceptional and unusual circumstances of the first movement towards Christianity. First, a few individuals from the sect of Kurta Bhojahs, possessing a few traits of superiority to the general body of the heathen, profess their conversion to Christianity. Soon after, a total failure of the rice-crop plunges the whole district into the horrors of impending famine, and furnishes to the Missionaries an opportunity of exemplifying the benevolence of the gospel, by their prompt endeavours to mitigate the sufferings of the inhabitants. A panic ensues; their own false gods are powerless in averting destruction; a belief spreads itself that the God of Christians is more powerful than their own heathen deities; and a vague impression is diffused, that to become Christians will be the means of escape. A selfish desire of obtaining subsistence from the Missionaries soon added itself to the influence of superstition; and the poor, famished, ignorant multitude pressed in a body to the Missionary for baptism, as a panacea of all their troubles, spiritual and temporal. This general movement was so contrary to all former experience, that the Missionaries were taken by surprise; viewed the occurrence as a providential means of arousing the heathen to the consideration of Christianity; and, isolated from Christian advice, and painfully sensible of the inadequacy of their number to meet and administer to so large a movement, they admitted great numbers to baptism; preferring to bring them thus within the influence of Missionaries, and the means of increased instruction afterwards, rather than repel one sincere, though only half-enlightened, applicant from the sacrament. The consequence was, that large numbers were baptized: a few general leading questions as to their feeling themselves to be sinners, and acknowledging Jesus Christ as the Saviour, were easily taught to the people by the more forward of the native villagers; and thus a movement, which, at its commencement, had much of reality and power, attracted, in its further progress, many elements of unsoundness; and the Krishnagur converts numbered among them many who were Christians but in name, and brought a discredit, in the eyes of prejudiced persons, upon the whole occurrence.

"The visit of the archdeacon, and, subsequently, of the diocesan, contributed also to augment the temptations of the native Christians. When these two venerable servants of Christ addressed, through the Missionary as interpreter, these crowds of sable-skinned converts; and when, in their warm sympathy and joy, they gave expression to the emotions of love which were excited by the view of hundreds in each place confessing the name of Christ, and willing to break caste; the poor villagers were confirmed in their belief that the profession of Christianity was a sure road to subsistence and protection. When the bishop, a 'lord salib,' addressed them as 'dear brethren and friends,' the poor ryots deemed themselves

henceforth secure against the oppression of zemindars and the future incursions of want—their European protectors had taken them under their tutelage and support; and as long as these impressions lasted, the native population, to the number of 3000, continued to seek and receive baptism.

"It is not surprising, that, with such early drawbacks, the state of the Mission should be of a mingled character; and that the fruits of first errors should be reaped, in the absence of great knowledge from the generality of converts, the existence of a low standard of spirituality, a paucity of really devoted natives, and the prevalence of a low sense of responsibility among the catechists and readers.

"But is there nothing solid, nothing real, in Krishnagur? Were the events of 1839 a mere delusion? and shall we be willing to assert that the whole movement was one of unnatural excitement, which has died away and left no permanent good result behind? The mind which is familiar with the history of Missions, and mindful of the gross abuses which corrupted the early churches, and well nigh marred the work of even apostolic hands, will be slow and reluctant in arriving at such a conclusion. The spiritual eye may assuredly discern something below the surface, and perceive that God is overruling His temporal judgments for the spiritual emancipation of this district. When we remember that the real conversion of one soul to Christ is the work of the Holy Spirit, and the result of His sovereign creative omnipotence, who will not rejoice in the thought suggested in the striking simile employed by one of the native readers at Bollobpur, speaking on his own behalf and that of his five brethren, in his parting request—'If hereafter you hear any thing of an unfavourable and discouraging nature of this Mission, remember the work of a statuary! He has hard and rough material to work upon.'"

The Bishop then proceeds to speak in cheering terms of the favorable impression left on the minds of three Missionaries, after a tour they had recently made in other parts of the district, and adverts to the indirect effect of the Krishnagur Mission as very encouraging. I fear, however, that when it is considered that the character of the converts has not been reputable, and that the exertions of the Mission have, till lately, been nearly entirely confined to the care of the flocks gathered in 1838, and 1839, very little effect of a favorable kind can have been produced. That the statements of the Bishop, are nevertheless true, as to the growing indifference of the people to Hinduism and the decaying power of Brahmanism, no one will hesitate to admit. Such things are palpable in nearly all parts of Bengal. Civilization, trade, the spread of knowledge, the destruction of their political ascendancy and special legal privileges, tend inevitably to lower the Brahmans every where; and a certain inevitable curiosity about Christianity, as the religion of the governing classes, prepares the way for a favorable reception of its teachers; and thus it happens, that facts similar to those noticed by the Missionaries

in Kishnagur, to whom the Bishop refers, may be found in many other districts.

But I will not enlarge further on this district. My heart's desire and prayer is, that the Church Missionary Society may be led to consider anew the claims of this Presidency, and especially of Kishnagur. Let it be considered that in this Presidency of Bengal, with nearly fifty millions of people, that Society now has besides its Kishnagur Mission, and its Mission in Calcutta, (which avowedly is a very feeble Mission,) only a small Mission in Agurpara; a Mission in Burdwan with two European Missionaries; and a Mission with one European at Bhagulpore. It has no single ordained native minister. It has yielded very little assistance to the work of Biblical Translations. It has not done for Bengal, with all these millions, one-half of what it has done for New Zealand, which does not contain altogether, one-tenth of the inhabitants of the single district of Hooghly; and not one-twentieth of the population of Burdwan and Kishnagur put together. And this is a fair subject for lamentation and complaint; for the Church Missionary Society is now assuming a position of such immense importance, it has such vast powers already, and the prospect of such rapidly increasing strength, that the mis-direction of its resources must be keenly felt by all who are interested in the countries which it neglects. So far from repining at the Society availing itself of new openings, or carrying on with vigor its older Missions in Timnevelly and Western Africa, I heartily rejoice that it has been able to secure for those fields of labours, such hopeful men from the Universities; and from personal acquaintance with some of its later Missionaries, I am inspired with new hopes, both for their spheres in heathen lands, and for our native land which can spare such men for foreign Missions. But when the thought recurs, that here is Bengal, with Missions just in four of our great districts, and those Missions reaching only some small parts of those four districts, while there remains unprovided for, a population far larger than all the population of Great Britain; far larger than all the population of the United States; far larger indeed than all the population of France or Germany; there arises a feeling of deep sorrow, and almost of impatience and indignation, that so much should be said, and so little done. There is needed for a due appreciation of the wants of such a country as this, something more than that sympathy which flows forth to a South Sea island, or the liberated Negroes. When we have millions upon millions here, all victims of an ancient superstition, hedged around by Satan, by

all the power of tradition, by all the wiles of a clever priesthood, and by the iron ramparts of caste;—when we think of these millions as British subjects, in the centre of the great continent of Asia, and charged, it may be, with the mission of evangelizing all the surrounding myriads in the scenes of the world's old heathen monarchies,—surely, we need, for an adequate apprehension of our duty and their claims, so profound a view of the unutterable catastrophe of the multitudinous population of whole empires perishing for ever, and such vast and distinct discoveries of the glorious future, as shall liberate us from everything petty and contracted, and especially, from contentment with the mere appearances of work while there is little substance and reality.

The wealth, the growing piety, and the great influence of the English Church, all promise to the Church Missionary Society resources, that soon will exceed all the wants of their Missions on their present scale; and the claims of the heathen world, on the other hand, are rising up to view with such impressive and solemn power, that immense enlargements will ere many years be necessary. Clouds that now are only like a man's hand, are growing in magnitude; "there is the sound of abundance of rain;" and the providence of God is casting out of view by the rapidity of its course and the unexpected breadth of its opening horizon, all the narrow plans which feeble men have elaborated for their future slow routine. It is a great mercy that there are other Missionary Societies in England; that America and Germany are occupying some of the fields of heathenism; but the importance of the Church Missionary Society is rising year by year, and proportioned to its growing strength, is the anxiety that the spirit of its operations may be elevated and enlarged, and its measures may be prosecuted with corresponding energy and wisdom. What its duty to this great Presidency is, I will not further indicate: that as yet it has done very little, and that now its Missions are very limited, and are utterly inadequate to the wants even of the few districts which alone they touch, it is quite impossible to deny. The first step to a decisive change, appears to me an entire alteration in the tone and tenor of the Reports about the work in this land. The repetition, continually, of details about a few stations, while the clamant wants of the vast outlying country are passed over, and are never described at all, has the tendency to magnify the importance of work, which ought to be treated merely as the very first commencement of the Church's duty. The impression conveyed by such Reports is, that there are prosperous satisfactory Missions in this great



country, and a feeling of complacency is excited, by a degree of labour which is so disproportioned to the real wants of the land, as to be almost insignificant. Let us rejoice, by all means, in all early attempts and beginnings, but the conviction is forced on my mind, by a careful comparison of the wants of the country, with the degree of effort now afforded for their relief; and by observing the strangely vague and insufficient apprehension that is commonly entertained of the extent of Missions in Bengal, as contrasted with the whole extent of the Presidency,—that one of the very first steps to an improvement, is a plain, intelligible, exhibition, and confession, of the lamentably unsatisfactory scale of present operations. This, I fear, will not be acceptable language; but if it be candidly considered, and lead to a thorough reconsideration of the past, and of the present scale of Missions in this land, and lead on to the Church Missionary Society, and not to that Society alone, but also, all the friends of Missions in Great Britain, Germany, and America, at length doing justice to this country,—I shall abundantly have my reward, and be more than compensated for any misconstruction, which may now arise from the present endeavour to speak plainly of the case as it really stands. Certainly, I am far from being the enemy of the Church Missionary, or any other Missionary Society because I tell the truth. Very much the contrary. I long to see them all, and the Church Missionary Society at the head of all, prospering and expanding beyond all their present expectations. Neither do I speak from an exaggerated view of the wants of Bengal, as the subsequent pages of this work will abundantly prove. The more likely error is an inadequate view and sense of this country's amazing and awful destitution.

Of the next district to Kishnagur, that of Jessore, I have not many particulars. Its area is believed to be 3,512 square miles—more than double the size of Somersetshire or Hampshire, and its population as stated at page 40, is not far short of a million. Like Kishnagur it is a scene of extensive indigo cultivation, and much sugar is also produced there. A Mission was commenced in the district by the honored men of Serampore in 1807, and soon after, a converted Armenian, Mr. Aratoon was stationed there. That simple faithful man, after many trials in various parts of India, “having received help of God, continues to this day,” and as “unknown yet well known” remains among the friends of Missions, a happy illustration of the grace of God. At present, in Jessore, there are two Missionaries of the Baptist Society, stationed at Kasba or Sahibgunj—about 100 miles East of Calcutta. They have five vernacular

schools with about 400 boys, and there is a female boarding school with fourteen girls. The number of Native Christians is 470. There is also a Government School with eighty-six pupils who learn English. And the additional Clergy Society also has a clergyman in the district, who exerts himself for the natives as well as the Europeans.

The earlier records of the Mission developed a remarkable amount of superstition among the people. Thus, in the "Circular Letters" of the Serampore Missionaries in 1814, a letter is quoted from Mr. W. Thomas, who was then employed there. "Yesterday morning a native doctor informed me, that the day before, three Hindus had been worshipping some snakes to which they offered milk. The snakes drank some of the milk and the remainder was drunk by these Hindus, who then began to play with the snakes and permitted them to bite them in different parts of the body. Two of the men are dead. These infatuated men live at Kata Gura, at the indigo factory of Mr. Malchus." And again in the Circular Letters of 1817, the following extract is given from a letter of the same Missionary. "This day (31st May, 1817,) six Mussulmans brought some rice to sell in the name of the Boora Peer (the old saint). I had some pleasing conversation with them respecting the Gospel; and afterwards asked them who the Boora Peer was. They said, 'Within these few weeks, in a town to the North, a Musulman had led a cow to sell almost every market day, but nobody offered more for it than two rupees. On another day, however, as the man was taking the cow to the market and had sat down to rest under a tree, he heard a sound from the topmost branches calling him, and bidding him quickly take the cow to the market, adding, As soon as you enter the market, your cow will be sold for twelve rupees two annas.' The Musulman said, If this be realized, what shall I bring for you? He said, to the Musulman, 'Bring me two annas worth of salt.' The man heard all this, but saw no one; he, however, took the cow to the market, and immediately obtained a buyer at twelve rupees two annas. The Musulman brought the two annas worth of salt to the same tree, where he saw three new pots placed; he asked, Where am I to put the salt? The sound from the top of the tree replied, There are three pots under the tree, put it into whichever you wish. He then opened the pots, and saw, in one a man's head, in another a cow's head, and in the third a fish's head. The man placed the salt in the pot containing the head of the fish. The voice then continued, 'You have done well to men and cows, for if you had placed the salt on the man's head there would have been a dreadful

mortality among men ; and if you had thrown it on the cow's head, the cows would have died, but you let it fall on the head of the fish, and all the large fish will die. The voice directed the Musulman to beg from door to door, in the name of Boora Peer, and after selling whatever rice he might obtain, to buy sweetmeats, and make an offering in the name of God and the Boora Peer ; then to eat as much of the sweetmeats as he could, and send the remainder in three new pots afloat on the river ; after which he might go home.' In consequence of this pretended miraculous appearance, all the Hindus and Musulmans in these parts beg from door to door, and present offerings in the name of God and Boora Peer."

It is very doubtful if the moral condition of the people of Jessore is much better now, than it was when these statements were written. And this stationary condition is remarkable, considering the large number of European planters in this district. Indeed there are few districts with so many resident planters as Jessore and Kishnagur. The question whether their influence, and the influence of the Europeans generally, has been beneficial or injurious, is one of considerable delicacy and difficulty ; but it is also one of considerable importance. The general impression on the minds of Missionaries in most districts, I grieve to say, is that the planters have been among their worst opponents ; not openly nor avowedly it may be, but really. The relation of the planters to the cultivators is frequently undefined ; advances are made, for which indigo is expected, but the contract is not always voluntary on the part of the peasant ; ordinarily the ryot prefers to cultivate rice, and is forced to receive advances for indigo : then, among the planters themselves, and between them and the native Zemindars, there are frequently contentions, and lawsuits, attended with all the scandalous evil of Bengal litigation ; and thus the European character, and thereby the Christian, is placed in a very unfavorable light. Formerly the evil example of the European nominal Christian residents in India, was almost proverbial. But there has been a great improvement in the public services, both the military and the civil ; there is generally a better moral tone in society ; and Missions are supported much more commonly than heretofore, and are now ridiculed by comparatively few. But unhappily the influence of the European residents even now, in some of the stations of Bengal, and I fear in other parts of the country, will not bear much scrutiny. The character of the Bengali cultivator and labourer, and the peculiar difficulties attending litigation in Bengal, place every

one who embarks his capital in the country districts, in a position of much trial and disadvantage, and there is reason to fear, that the want of the public means of grace, and these special temptations, have a tendency to deteriorate the moral sense, and indirectly to affect the influence of the planter, most injuriously. That very little is done by the great majority of planters in Bengal to educate the people around them, or to support Christian Missions, is manifest on the slightest enquiry. In Kishnagur and Jessore, the impression that the people suffer by them, and that the cause of Missions is hindered by them, exists among all the Missionaries and others. And this is a solemn consideration. The land is full of evil, and hundreds of Christian men of no mean influence, reside among the people. What ought to be the result? Is it too much to say that the *first* thought of every believer in the Gospel, in such a land as this, should be, how to convey its blessings to others? Yet the complaint is too well-grounded, that this is not attempted, and when attempted is too frequently opposed. "And shall not the Lord visit for these things?" Oppression, and injustice, and "revellings and such like," have taken the place of the meekness, love, tenderness, and zeal, which should distinguish the followers of the Saviour. And the heathen have observed all this, suffered by it, and mocked the blessed name which has been borne by those who have thus profaned it. Exceptions, remarkable and honorable exceptions, there have been, which should not be forgotten. Mr. Udny was a member of the Civil Service and afterwards a member of the Supreme Council, but it was as an indigo planter, that he gave a home and employment to Carey, in the first years of his solitary labour; Mr. Fernandez who afterwards was himself a Missionary, was brought to a knowledge of the truth, as an indigo-planter, and devoted his property to the cause of Christ, as well as himself to His service. Mr. Ellerton who translated the New Testament into Bengali, and for many years was distinguished as a man of earnest piety and zeal, was an indigo-planter; and there are some now, who frankly exhibit their interest in the cause of Missions. But generally speaking, the picture that truth draws of the European planters of olden times, is dark indeed, and their influence even now, is not beneficial.

Before leaving this subject I must briefly mention the indigo cultivation, as a very important element in the trade of the country. The total number of bigahs under indigo cultivation in Bengal, Behar, and the North Western Provinces, is estimated at upwards of three

millions, or about one million of acres, of which more than one-half are in Bengal, and the annual expenditure on this cultivation is estimated at £1,300,000. The average export from Calcutta is about 120,000 maunds at an average price of about one hundred and fifty rupees a maund, or in the aggregate, more than £1,800,000. The quantity has not increased of late years, and from the quantity shipped from Batavia, and the use of other dyes, the demand appears to be stationary, though the trades in which indigo is used, must have vastly increased in the last thirty years. Into the question whether indigo cultivation has, on the whole, been a blessing and advantage to the country I will not enter. There are many, probably, who think it ridiculous to entertain a doubt on the subject, but a more careful enquiry will lead them to see, that it is a very doubtful matter indeed.

## Chapter XXX.

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Proceeding to the consideration of other districts, we have now to enter the most destitute part of Bengal. Destitute as other parts of the country are, the circle of districts which lies now before us, is more destitute still: so much so indeed, that it is wonderful that their condition has so long escaped the attention of the Church at large. These districts are eight in number, and their statistics may be given as follows:

	Area.	Population.
Moorshedabad, .....	2,400	969,447
Malda, .....	1,288	311,895
Rajshye, about .....	2,500	800,000
Purneah, .....	5,703	1,901,523
Dinagepore, .....	5,374	2,298,000
Rungpore, .....	4,565	1,214,275
Bograh, .....	2,000	321,000
Pubna, .....	2,500	862,083
	<hr/>	<hr/>
	26,330	8,678,253

Of these districts, Malda only, has been surveyed. These estimates of the population in Purneah, Dinagepore and Rungpore, as I have previously said, fall below the calculations of Dr. F. Buchanan in 1807. And I believe also that the population of Moorshedabad is understated. Rajshye, however, as I have already stated, is reported to me as containing a much smaller population. But, taken altogether, this statement probably falls below the truth, and nine millions, is the more correct estimate. How then stands the case as to Missionary labour? Here is a surface of country very nearly equal to that of Holland and Belgium put together, and a population almost equal to the conjoint population of Holland, Belgium, and Denmark, and for the whole of this territory and population, there is provided two Missionaries of the London Missionary Society, at Berhampore, and one aged Missionary of the

Baptist Society at Dinagepore; in all *three*;—and in other words one man to every three millions of people!

The first of these districts, Moorshedabad, contains the towns of Moorshedabad and Berhampore, which form one city, with a population of about 120,000 people. Here resides in a splendid palace, the Nawab Nazim of Bengal, the descendant of Meer Jaffier who was placed on the throne after the defeat of Suraj-ood-Dowlah; and to him an hereditary pension is paid by the British Government, amounting I believe to about £150,000 a year. He is a Mahommedan, and a recent criminal trial throws light on the state of his retainers, and exhibits them in all the usual deformity of an Eastern Court. Some of them, he has been recently compelled by the Government, to dismiss. In Berhampore there was resident also, a few years ago, a very wealthy young native, the Rajah Kistonath Roy, called the Rajah of Berhampore, who came into possession of his property after a protracted minority, in which it had accumulated; and then ran a course of wild extravagance and folly, till at last, a warrant having been issued against him, on the charge of torturing and murdering one of his dependents, the unhappy youth shot himself. By a will (that was found to be void in law), he bequeathed most of his wealth to establish a college, and the litigation resulting from his testamentary dispositions has not yet ceased, but the mass of his property is accumulating for a posthumous infant. It was an affecting case altogether, and pregnant with painful warnings and instruction.

In the same town is a Mission of the London Missionary Society which has been carried on for many years. The chief labourer there, in former years, was the late Rev. Micaiah Hill, two of whose sons have followed him into the field of Bengal Missions,—one of these being now at his father's old station. From the other Missionary there, the Rev. J. Bradbury, I have received the following statement respecting the district.

“The district of Moorshedabad is bounded on the North and East by the Pudma (the Ganges), on the South by the zillah of Nuddea, and on the West by that of Beerbhoom, it contains 2,400 square miles, and is intersected by the Bhagirathi, esteemed the most sacred branch of the Ganges. It is situated in North latitude 24° 11' 50" in East longitude 88° 13' 20", and rises above the level of the sea seventy-six feet.

“According to the census of 1801, it contained a population of 1,020,572 souls, but the census of 1829 made the number only 969,447. It is probable that neither of these estimates is perfectly correct, but from the inquiries which I have made

it would appear that the former is the nearer approximation to the truth. The proportion of Hindus to Mahomedans is two to one.

"The physical appearance of the country, and likewise its productions, much resemble those of the adjacent districts, and therefore need not be particularly described. The principal manufactures are ivory articles, sugar, indigo and silk. For silk, both in its raw and manufactural state, it has been for ages a great emporium. It was here that the English, French and Dutch had their chief factories, when engaged in mercantile pursuits, and since they withdrew from this line of commerce, the trade has been conducted by private individuals who prosecute it with spirit.

"In 1851-52, the excise amounted to 85,037 rupees, and was derived from imports on the following commodities :

"Panchui, a fermented liquor made from rice.

"Europe wines and spirituous liquors.

"Opium.

"Madat, a preparation of opium with paun leaf.

"Ganja, the leaf and flower of a description of hemp.

"Bhang, the leaf and flower of a sort of hemp made into sherbet.

"Majum, a preparation of bhang with sugar.

"Charas, a preparation from the hemp-plant.

And the land-tax for the same period yielded 12,81,499 rupees, which added together, make the sum of 13,66,536 or £136,653.

"The crops of the above year were indifferent and scanty, except those of indigo and pulse which were good and plentiful.

"The mean temperature of the day was from 63 to 83°, and the total fall of rain in inches 40° 48'.

"The fairs, or melas, are held in commemoration of some wonderful achievement of a particular saint or god. The number of much note in this district is sixteen, the period of their duration from one to twenty days, and their average daily attendance from five hundred to fifteen thousand persons. They are advantageous to the people in a commercial point of view, but the evils that attend them are great and numerous. From the fatigue of travelling, exposure to the heat, and sleeping in the open air, stretched on the ground and saturated with dew, many sicken and die. The assembling of such multitudes of both sexes for days, and sometimes weeks together, likewise leads to much immorality, and to abandoned characters, it is an occasion of unusual revelry.

"The temporal condition of the people of this zillah much resembles that of their countrymen in other districts. A few of the ryots, which class forms by far the larger portion of the inhabitants, manage with ordinary toil to live in comparative comfort; but the greater number have to struggle against a multitude of evils, and like drowning men can hardly keep their heads above water. Some sink in the stream and those who hold out buffeting the waves, preserve a life blessed with little that can render existence desirable. They are poorly fed, clad, and sheltered, and possess none of those intellectual enjoyments which tend to alleviate the state of poverty. A family-group listening to one of its members reading for



the instruction and entertainment of all, and thus beguiling long tedious evenings, is a scene which may be often witnessed in the homesteads of the peasantry in Europe, but seldom, if ever, beheld in the hovels of the ryots in India for not ten in a hundred know more about the alphabet of their mother-tongue than the oxen around them.

“What are the causes of this deep and wide-spread wretchedness, is an inquiry which will naturally arise in the bosom of every humane person, but to give it a fit reply is somewhat difficult. Nothing in the world is more easy than to lay the whole misery of a country at the door of its rulers; the more empty the head, the more glibly move the tongue and pen when engaged on such a subject. But notwithstanding the numerous charges which have been brought against the East India Company, it must be allowed, that it is a mild despotism, and never intentionally grinds down its subjects by grievous exactions. When, however, poverty has been the condition of a country for a long period, during which it has not been desolated by famine, pestilence, or wars, (calamities which would account for its depression,) a portion, at least, of the sufferings and burdens of the people may be justly attributed to the constitution under which they live, or to a defective administration of the laws. It is doubtless the first duty of a state to make its authority respected in every corner of the land, and to render the redress of the grievances of all classes, especially of the indigent, cheap and expeditious, and not by the imposition of taxes on the process of the law, to close the courts of justice against the cries of the poor. Tried by the above rule every upright and intelligent person who is well acquainted with the interior of the country, will be constrained to acknowledge that in these respects the Indian Government fails. The administration of the law is too dilatory and expensive, for the labouring poor to avail themselves of the protection which it is designed to afford; many, therefore, submit to oppression, extortion, and robbery, as a less evil than appealing to the courts, while he who gains his suit, sustains in the payment of legalized fees and enforced dues, in time unnecessarily wasted, and in injury to his crops while absent from home, a loss which he often feels for years, and sometimes during the whole of his life.

“Thus left with no possibility of protection, except through a process of law which conducs to ruin, the ryots become the prey of the landlords. Some of these gentlemen are enlightened and humane, and never oppress their tenants, but many are ignorant and hard-hearted, and, as the saying is, would draw blood from stones. Consigned to the tender mercies of such masters the condition of the peasantry may be readily imagined. Every opportunity of fleecing them is improved to the uttermost. Towards defraying the expense of celebrating pujas, weddings, and funeral obsequies in the family of the zemindar, donations are demanded, regulated in amount by their rent, and which vary on different estates from one and a quarter to six per cent. Indeed any tax he may choose to levy, they have no alternative but to pay, and if he illegally raise their rent, (not an unusual occurrence,) they generally accept his terms, rather than by appealing to the law expose themselves to his vengeance.

“To these evils must be added the multiplicity of holidays, luckless times, and

discouraging omens, which greatly diminish the period of labour; the sums that the ryots expend at festivals for the performance of religious ceremonies; at their marriages and obsequies for the dead; and the high rate of interest, seldom less than twenty-five and sometimes a hundred per cent., at which they borrow money to meet the above emergencies, or to keep them alive during a failure of the crops. The certain tendency of these things, is to augment their wretchedness, and to render an extrication from their difficulties in many instances utterly impossible; the debt continues increasing and is often the only legacy which they leave their children.

"The only institutions which give an English education are the College at Moorshedabad, the Berhampore Mission School, and that of the Rani of Cossimbazar. The pupils of the college are all scions of the nobility, near or distant relations of his highness the Nawab Nazim. The studies in which they are engaged are the English, Persian, Arabic, Hindustani and Bengali languages, history, geography, arithmetic, mathematics and astronomy. The Mission school is composed of Mahommedans, Hindus and Christians, and affords instruction in the Bible, in the English and Bengali languages, geography, history, arithmetic, mechanics, and geometry. The studies in the Rani's school are similar to those pursued in the above institution, with the exception of Christianity, which is not taught.

"The common native schools generally confine their attention to reading, writing and accounts; but pupils of Sanskrit seminaries are conducted through an extensive course of study, comprising most, and sometimes all, of the following branches of learning: Grammar, lexicology, literature, law, logic and mythology.

"The Mission female school is composed of boarders, orphans and children of native Christians; and day-scholars, Mahommedan girls, that reside in the neighbourhood. They attend to reading, writing and arithmetic, sewing, knitting and marking, and to a course of religious instruction. It is pleasing to see that the prejudices against female education which were so strong here, are gradually giving way; parents who had the greatest objections to the school, now gladly send their children every day.

"In the year 1838, an educational survey of the city of Moorshedabad and twenty police-divisions of the district, was made by Mr. Adam, for the information of Government, and taking the tables then formed, which appear to have been got up with great care, as a guide in forming an opinion of the state of education in the whole district, which comprehends thirty-seven thannahs (police Sections,) the number of schools of every description may now be estimated at two hundred, and that of their pupils at three thousand four hundred and eleven. In a religious point of view these scholars may be thus arranged:

Under Christian teaching, .....	123
Under Hindu, Mahommedan, or with no religious instruction	
whatever, .....	3,288
	<hr/>
	3,411

"In the Berhampore Mission, which was established in 1824, the native Christians amount, including men, women and children, to ninety-six persons, and live, with but few exceptions, by the cultivation of the soil.

"Divine service is held for them at the following times and places :

Sabbath-morning, .....	Magazine, Mission House, Madapore.
Tuesday evening, .....	Magazine.
Thursday, .....	

"To the Hindus and Mahomedans who live in the town and surrounding villages, the Gospel is daily preached at three different places, and generally speaking attentively heard. The people evince much eagerness to possess the Christian scriptures, and many pleasing instances come under my notice of their being carefully read.

"Of long itinerancies made in the cold season I need say nothing, because with these you are well acquainted.

"The whole district of Moorshedabad has one Missionary,\* and the zillahs of Malda, Bograh, Rajshaye and Pubna have none at all! So that between my residence and that of a brother Missionary, there stretches to the South, thirty-six miles, to the West forty-eight, to the East one hundred and forty-one, and to the North one hundred and fifty, presenting a field of vast extent containing many millions of souls. Little indeed does the Church for these parts of India. Had the whole nation of Scotland only one minister, what cries, what floods of eloquence, in sermons, speeches and pamphlets would be poured forth to arouse the Christian world, to relieve that spiritually destitute country, yea what devout, earnest and importunate supplications would ascend to the Lord of Sabaoth that he would remember his covenant; but a circumstance threefold more sad and distressing,—the fact of a solitary Missionary labouring among a population three times greater than that of Scotland—awakens at home but little emotion. Yet owing to the means of evangelization being thus exceedingly limited, it is to be feared that thousands and thousands close their earthly career without having had one single opportunity of learning the way to heaven."

This excellent statement renders it unnecessary for me to say anything further about Moorshedabad. Of the adjoining district, Rajshye, I am unable to supply any full information. It is intersected by several rivers, of which the principal is the broad stream of the Ganges, and the Mahanuddy and Bural, which are large and important. It has also several considerable lakes, so that a large portion of the area is covered with water. The largest of the lakes is the Chullun Bheel, measuring forty miles in circumference. The two principal towns are Rampore Bauleah, where the Commissioner, Judge, or other officers reside; and Nattore where there is a Civil Surgeon and Deputy Magistrate. Large quantities of indigo are produced in this district, and the export of silk also is very great. The population is numerous and their trade is extensive. As to the physical aspect of the district and its products, and the

\* The Rev. S. J. Hill has since joined this Mission.

moral and social condition of the people, nearly every one of Mr. Bradbury's expressions relative to Moorshedabad, is strictly applicable. The means of communication are nearly entirely by the water-courses; the only considerable road is that to Darjiling. At Rampore Bauleah, there is a Government School with eighty-two pupils who learn English. There is no Mission in the district, and I believe there has never been one; but parts of the country have occasionally been visited, and have heard the gospel. The greater part of it, however, most probably remains in complete darkness to this day.

The next of these districts is Malda, a joint-magistracy under the judge of Rajshye. It was formed as a separate district out of the zillahs Purneah, Rajshye, and Dinagepore in 1813. The district is situated on the North Bank of the Ganges, with the exception of a few villages on the Southern side, and it is bounded by Purneah and Dinagepore on the North, on the East by Rajshye, on the South by the Ganges and Moorshedabad, and on the West by the Ganges and Bhagulpore. The Survey Report, lately published, states, that several extensive portions are covered with trees, bamboo, cane, and grass jungle, but the general appearance of this district is pleasing, the lands are highly cultivated, and produce abundantly fine crops of wheat, rice of sorts, dal of sorts, &c. Linseed, mustard seed, mulberry, sugar-cane, tobacco, ginger, hemp, turmeric, castor-oil, and indigo; and a great variety of vegetables and fruits are also mentioned among the products. European vegetables, it is said, are becoming common in the garden of the wealthy natives. The district produces the finest mangoes in Bengal, and exports to other districts immense numbers of them. Of the bamboo, the Report states, that it is used in very many ways; the houses of the poor are almost entirely made of it, also masts of boats, boxes, cups, baskets, mats, punkahs, doolies (litters) hackries (carts) garces (carriages) excepting the axles and wheels, and a great variety of useful household utensils; paper is made of it by bruising certain parts into a pulp, steeping these in alum and water, agitating the water with a fine sieve, and when all the particles are afloat, separating a sufficiency to cover the surface of the sieve; and this forms a strong and durable sheet of paper. All fences, where bamboo is plentiful, are made of it, and those surrounding the better kind of Bengali houses are made very neatly. Shola or solah is found in large quantities on the marshy plains, in diameter from one inch to two-half inches, and is used for making hats, toys, artificial flowers, floats for fishing nets, and even palanquins. The wild animals here,

as in other districts, include the tiger, leopard, inchneumen, monkey, jackal, porcupine, and deer; and the boa constrictor, cobra and other snakes are also found. There is no poppy cultivated, but great quantities of indigo and mulberry. The number of villages is 2335; the number of acres 824,647, of inhabited houses 62,379; the average population is 242 per square mile of whom rather more than half are Musalmans. The average rate of Government land rent on the assessed lands (a portion of the district being of lakraj tenure and free) is four annas and eleven pie, little more than six pence an acre. I have seen an official Report of the supposed produce and exports of this district, as follows:

	Produce.	Export.
Rice, .....	£150,000	£5,000
Wheat, .....	4,000	3,000
Silk, .....	150,000	140,000
Mangoes, .....	4,000	2,000
Mussoree Cloth, .....	10,000	9,500
Mustard, .....	5,000	3,000
Indigo, .....	31,200	31,000
Brass Utensils, .....	6,000	5,500
Kullie, .....	3,500	3,000
	<hr/>	<hr/>
	£263,700	202,000

The population of the district is 311,895, and the whole amount of the silk export is certainly not spent in the district; indeed it is doubtful if more than half the value of the export of silk is spent or received there. This therefore leaves, as the total available produce of the district for the support of the whole body of the people, and to pay the land revenue, £188,700, of which this account shows that they spend £10,000 in silk, and £2,000 in mangoes! The aggregate amount of revenue is not easily stated, for the amount of £27,000 at page 43, indicates only the amount paid into the Malda Treasury, whereas a large part is paid at Dinagepore. Supposing £50,000 to be the full amount, and deducting the price of silk and mangoes, there remains about £126,000, according to this account, for the whole population! It is evident that this cannot be a correct estimate.

In this district are situated the ruins of the ancient city of Gour, once the capital of Bengal. It is now so completely deserted, that no description appears to be so applicable to it, as the scriptural descriptions of Petra and Babylon. It is the abode of jackals, and reptiles; the

buildings are fallen, the jungle has covered them, and it is difficult to discern the old outlines of this once thickly populated city. No very distinct account can be given of its ancient splendour or its decay, but it appears to be probable that pestilence led to its desertion, and that its fall was sudden and rapid. Dr. F. Buchanan's Report on Purneah includes the part of this district, (then part of Purneah) in which Gour is situated, and of a place contiguous to these ruins, he says :

"The only place of Moslem worship is a Durgah (or shrine) of a saint, which is the property of a fakir, who has a small endowment. This monument is placed on the side of a tank, which from its greatest length being from North to South, is a Hindu work. The chief celebrity of the place arises from its being inhabited by a crocodile, who is considered as the same with the saint, and he is accompanied by a smaller, which is supposed to be the saint's wife. On the first of Vaisakh (in April) about 5,000 people of all sects assemble to make offerings to these monsters, which are then so glutted with kids and fowls, that the multitude surround them without danger ; at other times the supplies are casual ; and sometimes the animals become so voracious, that they occasionally carry away young buffaloes which come for drink. This year, as a man was attempting to drive out a young buffalo that had imprudently gone into the water, he was carried down and devoured. The natives, far from being irritated at this, believed that the unfortunate man had been a dreadful sinner, and that his death was performed by the saint merely as a punishment. Were twenty accidents of the kind to happen, they would consider it as highly improper to give the sacred animals any molestation. I went to view them in company with a Brahman of very considerable endowments, and by far the best informed person in the vicinity. I took with me a kid, the cries of which I was told would bring out the crocodiles. As I found the saint and his wife extended on the shore, where, notwithstanding the multitude, they lay very quietly, and as the kid made a most lamentable noise, I was moved with compassion and ordered it to be removed. This not only disappointed the multitude, but the Brahman said that such a proceeding was very unlucky, and that the neglect shown to the saint might afterwards produce very bad consequences. The claims of the kid, however, seemed most urgent, and the people appeared to be satisfied by my observing, that I alone would suffer from the neglect, as the piety of their intentions was indubitable !"

It is well nigh impossible to conceive a deeper point of degradation

than this. Hindus, paying honor to a Mahommedan saint, by feeding and worshipping two crocodiles! And this they do to the present day. Can we be surprised to hear that Dr. F. Buchanan found in the district as it then stood, 3,500 persons who dealt in spells and incantations? But it would be in error to suppose that Purneah, or Malda as part of it, stands alone in social and spiritual debasement. As to childish popular fancies, and astrological credulity, nothing in England can be conceived equal to the truth of the case in Bengal. The stories which sometimes obtain currency and belief among the natives are ridiculous in the extreme. At one time, in Calcutta, it was commonly believed that Government were desirous to seize people, and squeeze oil out of their bodies, to send it for medicinal use among the troops in the Seikh war. And so with the popular traditions. The stories as to the rise of rivers and the like, are ridiculous beyond all conception. The religious books of highest authority are full of absurdities, so gross that it is strange that any sane man should ever have received them. Their geography and astronomy are masses of blunders. Their physical theories are worse than the babblings of an idiot. Nothing in the mythology of Greece and Rome can approach the pretended revelations of Hinduism, for folly; and just as the sacred books of India appear to exceed all others in their puerilities, so the popular belief of the people descends into vile and ridiculous fables, exceeding all others in their absurdity. The one great idea of the Hindu in his religious speculations appears to be magnitude. All is exaggeration beyond the bounds of possibility. If he speaks of ancient times, it is of thousands of dynasties, each with a succession of thousands of kings, each of whom reigned tens of thousands of years. With him a mighty river is the tear of god; his fancy revels in conceptions of such cruelty, lust, revenge and warfare, as can be associated only with the idea of such gods as his, who drink up oceans, play with mountains, are objects of the most abject terror, and are depicted in every disgusting and abhorrent form: clothed with serpents, imbued in blood, and with distorted and unnatural limbs. No wonder then, that the mind is depraved and vitiated, and that from such objects of worship; the next step is to the serpent, the crocodile, the tiger, and the monkey! It was in the contemplation of this awful state of mental degradation, that the Serampore Missionaries published in 1817, their hints relative to native schools. They said:

“Not only are the people in general destitute of every just idea of God; they can scarcely be said to be fully impressed with the importance of a single principle of

morality. In addition to their being wholly unconscious of that accountability to the Judge of all, which in Europe is written on almost every heart, as well as ignorant both of the justice and mercy of God; of the evil which follows immorality and sin even in this life, and of the happiness which results from piety, probity, truth, fidelity and integrity; they have no just idea of the objects of nature so constantly before them, of the sun, moon and stars—the clouds, the winds, the rain;—the earth on which they dwell,—the groves, trees, and plants, which surround them—the domestic animals which they nourish; nor, in a word of the flowing stream, the buzzing insect, or of the plant which creeps over their lowly shed. To them the sun retires behind a mountain, the rain from heaven is given by a god they are in the habit of despising and vilifying,\* the rainbow is the bow of Rama, the river is a deity, the birds, the beasts, and even the reptiles around them are animated by the souls of their deceased relatives;—falsehood and uncleanness are nothing, perjury a trifle, and a failure in fidelity and probity, often a subject of praise; while ablution in the waters of a river is deemed a due atonement for almost every breach of morality.

“That this state of misery is heightened by their ignorance, will be evident when we consider the little knowledge they possess even of their own language. The wretched schools they have in their towns and villages are so few, that on the average scarcely one man in a hundred will be found who can read a common letter. But the knowledge gained in these schools is so small that it does little more than serve to make darkness visible. Without books, without the vestige of a grammar in the common dialects, without the most limited vocabulary, what can they acquire even of their own language? They merely learn to trace the letters of the alphabet, to write a few names, and, as their highest accomplishment, to copy a meagre and ill-written letter. Hence when brought into life, numberless instances occur wherein their wretched writing and far more wretched orthography, almost the dictate of every man’s fancy, render them quite unable to read each other’s hand. Hence too the perusal of books from which principles of integrity and uprightness might be imbibed, is quite out of the question. If there be any thing in Menu, or in any other of their writers, which could preserve the tone of public morals, it is never brought within the reach of the common people. Printed books they have none, unless a copy of some book of the scriptures should have found its way among them. And as to manuscripts, they have scarcely one in prose; but if they possessed a multitude, their ignorance of their own language would render the perusal of an inaccurate and ill-written manuscript too formidable a task to be often attempted. Thus with a regular and copious language of their own, nearly all who are ignorant of the Sungskrit language, (which is not understood by one in ten thousand throughout India,) are in a state of ignorance, not greatly exceeded by that of those savage hordes who have no written language, while numerous causes combine to sink them far below most savage nations in vice and immorality.”

I will add but one specimen of Hindu fables, to illustrate their excessive folly and extraordinary absurdity. It is contained in Mr. Weitbrecht’s *little work* to which I have already referred, and gives an account of one of the most famous of all the legends: the poem called the Ramayun.

\* Indra, particularly condemned as the seducer of the wife of his own spiritual teacher.



"The history of Ram is related at large in the epic poem, called the *Ramayana*. Ram was, according to the flesh, descended from royal blood, yet he lived for many years with his wife Sita, as a hermit in a forest. During his absence, while hunting deer in the wood, Rabun, the king of Lanka, or Ceylon, robbed him of his beloved wife by violence. This caused a protracted war, in which Sugriva, king of the monkeys, probably signifying the mountain tribes of southern India, assisted. Of Hanuman, his commander-in-chief, the most heroic actions are related, besides which he is said to have performed stupendous miracles. When a bridge was to be thrown across the straits which separate Ceylon from the continent of India, to conduct the army over, Hanuman tore up large mountains, and threw them into the sea; thus finishing the bridge in a short time.

"At the siege of the capital of Lanka, king Rabun, who had twenty heads, made a sortie with his host of giants. His brother Kumbhakarna, who measured three thousand feet in length, and two thousand round his waist, commenced the battle with devouring his enemies by dozens; many however saved their lives by jumping out of his ears and nostrils.

"During another sortie, Ram's army being nearly destroyed, they held a council of war, to consult on the measures to be adopted. An old sage raised his voice and declared, that a wonderful herb was growing on the top of the Himalaya mountain, by a decoction from which the whole army, wounded or dead, might be healed and restored; but this must be procured during the night, and before sunrise next morning. The question was, who should undertake the commission, for from Ceylon to the Himalayas it is more than two thousand miles. General Hanuman immediately offered his services. With one leap he was in the clouds, with the second across the sea, and the third placed him upon the summit of the mountain. He sought for hours, but could not find the herb. In this dilemma he conceived that the best thing he could do, was to take the mountain with him; so laying hold of it with both hands, he shook it with such force that it trembled to its foundation, and at last upheaved with a tremendous crash, upon which he placed it on his shoulders, and hastened away. While he was flying across the kingdom of Oude, a huntsman shot him down with his arrow; but when he heard of the object of his mission, he felt much regret, and proposed to send him upon the point of a second arrow at once to Ceylon. Hanuman, however, declined the honour, and said he preferred travelling in his accustomed manner. But the huntsman had caused him considerable delay, the night was drawing to a close, and to the eastward he beheld in the reddening sky, the approach of sunrise. With increased speed he advanced to meet the sun, made a low bow, and entreated him, as Ram's life was in danger, to stand still for half an hour. The sun abruptly replied, 'I allow nothing to detain me; I drive on in my wonted course.' Hanuman rejoined, 'If entreaty will not avail, I must apply force;' so he mounted the chariot, pulled down the sun by his hair, took him under his arm, and hastened away. With this stupendous load, the Himalaya on his shoulders, and the sun under his arm, he reached the camp of Ram. The herb was found, and the whole army, though wounded, or dead, was restored and revived."

Now, this is not only a favorite and popular poem, but is regarded also as sacred; and this therefore is a fair specimen of a Hindu's con-

ceptions of the incarnations of his gods. How widely and wonderfully different from "the record God has given us of His Son!" How vast the contrast between such scriptures, and the life-giving Scriptures of truth, which make wise unto salvation, "as the testimony of Jesus!"

But to return to this particular district. Malda has no Mission, but the statements of some who have visited it, are peculiarly interesting and encouraging. The Rev. C. Davies of the Cathedral Mission writing to me in the early part of this year, spoke of the populousness of the country, and the kind reception he met with. The chief difficulty he apprehended was the opposition of the native landlords (the zemindars,) some of whom are believed to be in league with the dacoits, the worst criminals of the country. At Malda two youths desired to embrace Christianity, but their purpose became known and they were locked up. In the last Report of the Calcutta Bible Society from which I have already quoted several times, there is an interesting journal by the Rev. W. H. Hill, and the Rev. J. Bradbury, who visited the district in 1852-53. They say,

"We were much pleased with the poor inhabitants of the Zillah of Malda where an earnest spirit of inquiry seemed to prevail among all classes. Women frequently formed a large portion of our congregations.

"Scarcely an angry word proceeded from the mouths of even the haughty Brahman. Women occasionally made us presents of fish or fruit, and seemed very delighted, when any members of their family received a book.

"In one instance, where we had been preaching to a crowd of some 2 or 300 persons, among whom were many of the priesthood and females, a protracted discussion was terminated by some of the Brahmans saying—'We cannot argue with you, as we are not Pundits.' 'Why!' exclaimed one of the women, 'these things are very plain, why do you not receive them?' An angry command from some of the men soon sent the hasty speaker and her companions to their homes. Oh! it will be a glorious day for India, when its daughters are taught the truth as it is in Jesus.

"But the fears regarding the spread of Christianity, and the increase of converts to the new faith, were, perhaps, the most cheering indications with which we met, that the Gospel is making rapid strides throughout this country. One evening, after sunset, while arguing with a goodly number of Brahmans, two intelligent youths of that order listened most attentively to the controversy. Their father, we suppose, had marked the interest manifested by his sons, and evidently alarmed, lest they should carry home too much of what they heard, and learn to think for themselves, sent them away, saying—'Begone, what do you know of these matters?'

"In the Bazar of Malda, finding a man seated in his shop, we requested him to take one of our books and peruse it with care. He politely refused; and on our inquiring the reason for such strange conduct, he hesitated and seemed confused; but after a little cogitation, replied that he had no time which he could appropriate for such objects. Urging on him the necessity of making the salvation of his soul the chief

care of life he made one or two trivial remarks. Perceiving there was something on his mind which he wished to keep back, we charged him with being afraid of reading our books, lest he should become a Christian. During this we cross-questioned him, when, in an unguarded moment, he let out the clue, and finding concealment no longer useless, he at last confessed that our conjecture was correct. 'For,' spoke he, 'I have heard of many whose minds have been made very uneasy and unsettled by these books. They have ceased to regard our Shastras as true, and yet from the fear of losing caste, or property, by a reception of Christian doctrines, they have lost all religion. Now, if a perusal of these Gospels, &c. prove my Shastras false, and I do not accept your holy books as the standard of my faith, for similar reasons as those I have already specified, I shall be far more guilty in the sight of God than I can be now, should Hinduism be false. My best plan, therefore, is not to read them, that I may neither be troubled in mind, nor increase my present responsibility.' Having endeavoured to make him understand the false and perilous position in which he had voluntarily, and with open eyes, placed himself, and quoting the passage that light had come into the world, but that man loved darkness better than light, we again made him our previous offer, but in vain. Alas! how deep is the darkness of the poor Bengali.

"These illustrations must suffice, as our demand upon your patience has been greater than we intended, to show that the cause of our Redeemer is progressing; and that the force of truth silently, like the deepest rivers, yet surely, is producing an immense influence over a large territory. To change the figure, it is true that only here and there we find, as it were, a blade of corn springing up to cheer the sower; yet is it the hope-causing harbinger of the fruitful harvest, a grateful token that the seed sown is not dead, and that ere long the whole will burst forth into full fruition.

"Before we close, permit us to refer to a cause which, during the whole tour, deeply affected us, and made our hearts very sad. An incident, and that, too, not a solitary case, will best illustrate to what we allude.

"An individual in Malda, if memory does not betray us, who had received a Tract or Gospel from us, came up to us again, and again asking in a most melancholy tone of voice—"What are we to do when you are gone? Who is to instruct us in regard to these momentous subjects? To-day we hear you explaining a new Shashtra, your arguments are weighty; but to-morrow you are gone. It is true that you leave with us works explanatory of Christianity, but without a teacher, they will be of little avail in enlightening our dark minds.' We could only commend such to the care of the Great Spirit, and beg them to pray to God that He would enlighten and save their souls. Again, a young man came running after us from a village where we had just been preaching, and in breathless haste inquired—"In what name did you say we were to pray to God?" Receiving the answer, he departed to tell his companions, repeating, as he went, 'Jesus Christ, Jesus Christ,' until those blessed sounds died away in the distance. Would he forget that hallowed name? Would that man read that book or, die in despair, because there were none to explain its sacred pages to his bewildered mind? With such thoughts upon our minds, could we be otherwise than sad? We turned our backs upon spots where, perhaps, years might roll away, and generations perish, ere other lips proclaim the joyful tidings of a Saviour able and willing to save to the uttermost."

It is surely very affecting to think of such districts without a single Missionary, and continuing, in vain, to stretch out, as it were, their hands unto God !

Before leaving this district it is desirable to notice, a severe hardship to which the present anomalous arrangement of the districts renders the people liable. In order to enable the zemindars to pay their revenue to the Government with punctuality, they are empowered, by the Regulations to enforce payment from their tenants by a very summary process ; and when it happens as in Malda, that the fiscal jurisdiction differs from the civil, and the settlement of revenue suits is in the hands of the Collector of another district, the application of the law is oppressive in the extreme. Thus a zemindar or landholder in Malda, may, on an ex-parte statement, arrest a tenant for arrears of rents, and send him to Dinagepore, seventy miles distant, and put him in jail there, if he cannot find satisfactory bail. But of course all his friends are in Malda and not in Dinagepore, but bail cannot be taken at Malda ; and so, he is sent to a distant place at the mercy of a landlord, who in the meantime can extort what he pleases from his family, when they sue for mercy. The state of the jail too at Malda has long been disgraceful, not to the judicial authorities I believe, but (as a building utterly unsuited for its purpose,) to the Military Board, which has had charge of the public works, and which commonly, and apparently not without justice, has been deemed one of the most inefficient establishments in the country. It is true that in some districts, the jails are almost too good, and the prisoners are so well fed, that beggars outside wait for what they leave, and thankfully will enter to be equally well supplied, but the jail at Malda is an abode of misery, and all representations of its unfitness for its purpose, have up to this time been ineffectual.

The physical condition of the peasantry, is said to be better in Malda than in most districts, owing principally to the profit derived from the mulberry tree and the silkworm ; but much might be done for the district in the establishment of roads. The present funds available for their construction and repair, are altogether inadequate. But this is not a peculiarity of Malda. The work of increasing the means of internal communication in Bengal by canals, and roads, has scarcely yet commenced, and the consequence is, that the resources of a large portion of the country are entirely undeveloped. A statement of this kind exhibits the Government in a very unfavourable light, but unfortunately its accuracy cannot be gainsayed. In the petition of the Christian inhabitants

of Bengal which was signed by 1,800 persons, and presented to Parliament during the Indian discussion of 1853, (a petition embodying some questionable views, but stating a great number of unquestionable truths,) the subject is thus referred to :

“ That there appears to be on the part of Government a lamentably defective appreciation of the importance of roads and other public facilities of inter-communication. There is only one metalled road in the Lower Provinces, the grand trunk road, and it is the only road supported at the expense of Government. The other roads are made by the landholders on the requisition of the Magistrate or with local funds, and generally they are designed to connect the different Police stations, and not to open traffic or benefit the country people ; and from the nature of their materials most of them, during the rains, are nearly impassable ; other roads there are none ; and the grand trunk road itself, for want of bridges and sufficient repairs, is usually impassable for carriage traffic during a part of the rainy season. It is a striking proof of the little regard paid to the public convenience so far as this great highway is concerned, that of two small bridges which were carried away by floods in 1847, neither is yet rebuilt, though the situation is in one of the most populous and highly cultivated districts, where the traffic is great, and within thirty-five miles from Calcutta ; but in the place of one only a ferry was for some years established, though both these bridges appeared in the report published by the House of Commons, as public works which had been sanctioned ; and to the present day they are replaced only with temporary erections, insufficient for the traffic ; and on one of them tolls are established, where there were none before.

“ Of course a Government which makes no roads, builds no bridges across the great rivers, much though they be needed. Public ferries there are, but many more there ought to be, and their management is much complained of for delays, and want of safety. On some rivers, tolls are taken for keeping open their navigation, but the navigation derives little benefit and appears to be left to nature. The country offers singular facilities for canals for shortening the lines of communication from various districts to Calcutta and other places, and opening the country generally ; but they are not constructed. A canal which terminates in Calcutta is allowed to remain so narrow as to be constantly choaked up with traffic boats, though it produces a large profit and admits of enlargement. A large surplus is derived from ferry tolls and similar local sources, and is appropriated by promises and law, but not applied, to public improvements ; except that, in the year 1850-51, a few hundreds of pounds were so applied from the ferry funds, and distributed among several Zillahs, each containing an area of several thousand square miles.”

This though a strong, is not, I fear an exaggerated statement of the case as to this Presidency.

From Malda we enter Purneah, one of the largest, but one of the poorest districts in Bengal. In 1807, prior to part of it being taken to form the joint-magistracy of Malda, Dr. F. Buchanan estimated the population at 2,904,380, being 1,661,380 Hindus, to 1,243,000 Mahome-

dans. Writing to me about the district lately, the Magistrate, Mr. G. G. Balfour said, "the extent is about eighty miles North and South, and about sixty miles East and West. The area is 5,712 square miles. There are two great fairs or Melas, one at Caragola Ghat, and the other at Titalaya; the latter place however is not actually in the Purneah district, but just across the border in Rungpore. So far as I can find out, no Missionary has ever visited Purneah, except Mr. Start on his way to and from Darjiling. A parsonage was built by the residents, and Mr. Dicken appointed about six years ago (by the Additional Clergy Society,) but he went home last year, and no one has been appointed in his place, and I hear that there is not much chance of one being appointed. The parsonage house has become the property of the Society according to the rules. Mr. Dicken established a Catechist's School, which was kept up till last month (November 1853) by subscription. About fifty or sixty boys attended, and Mark, a Catechist, who had come down from Benares, had charge of it. This school however was abolished last month on a Government School being established, and all the boys made over to the latter. I hear that many more boys will attend the Government School, as they were not allowed to go to the Catechist's School, in consequence of their being taught the Bible; but that remains to be proved. Mark has now received his discharge, and has been sent back to Benares. I asked him whether he could give me any information about the district, and I enclose his remarks.

"The principal products of the district are dhan (rice,) mustardseed, and indigo; the whole district is intersected by little rivers, and during the rains almost any part of it can be reached by water; but in that season the land communication from part to part, is cut off. As to the population I have nothing to guide me; but there are more Hindus than Musulmans; except in the North-East where the latter preponderate.

The Catechist says, "I have been to one of the Melas, and the people flock to hear the Word of God, and very gladly receive the books that are given to them. The Baptist Missionaries from Monghyr, and sometimes Catechists, come into parts of the district, but Mr. Start alone comes to the town of Purneah when passing this part and going up to Darjiling. There are few temples in the district, but most people keep images and idols in their houses, and a brahmin to perform religious rites. As to pilgrimages, this is just like other parts of India. The Nepalese come down, and they are a better sort of people than the Hindus and Musalmans. As to moral, intellectual, and spiritual condi-

tion, the people are like the population of other parts. The Scriptures have always met with objectors in every place, especially Mahomedans, particularly those who have read Mahomedan books. The influence of caste is great in the district, because there has been no appointed Missionary for this place to teach and to preach the Gospel, and to teach the true way. To the present time, there appears to be no decrease of bigotry, but there is hope if a Missionary be appointed for this zillah. Then there will be hope. Here are very few learned people, of the Mahomedans or Hindus. Those priests that are here, know very little of their shastras and books, still they are respected and honored by the people. They are as sheep without a shepherd, for how can they hear the Gospel except some one is sent, and how can they believe unless they are told and taught of salvation which is through Jesus Christ?"

Of Mr. Start who is mentioned in these extracts, I shall have occasion to speak presently. Some time ago he informed me, that the impression made on his mind, by his frequent journeys through Purneah and other adjoining parts of the country, was, that there had been a marked change in the feelings of the people generally, within the last twenty years. It may be difficult to define all the particular facts that lead to such an opinion being formed; nevertheless, there may be such a general change in the ordinary sentiments of the people, such a modification of their former habits, such a perceptible alteration in the tone and aspect of native society, as to speak plainly of a silent revolution. And it is very probable, that by a process of this kind, the triumph of the Gospel in this country will be carried on. There may be few outbursts of feeling, few times of special revival or excitement, but rather, a gradual softening of prejudice, a steady increase of knowledge, and a continual decay of prejudice and superstition, so that Hinduism and Mahomedanism will die, as if afflicted with disease, weakening continually more and more, and sinking from inanition and exhaustion. In this process of gradual extinction, there may be very much to try the patience; the kingdom of God may be coming, "without observation," and all the trials of a transition state may be protracted, and the faith of many may wax cold, because iniquity will still, for a long time, abound. But an ardent and sustained love to God, flowing forth in love to his creatures, and zeal and desires for His glory, will endure all, till He, who has the times and the seasons in his own power, shall bring forth victory unto truth. To quote one, with whose distinctive sentiments I have no sympathy, and the fearful responsibility of whose influence I should be sorry to share,—Dr. Pusey,

I may say, "Had not the apostles *so* loved God, we had been heathen still. This has been the love which has converted nations, spread the knowledge of God. This still seeks out sinners for repentance, teaches the ignorant, is patient with the wayward, bears with the contradictory, tends the young, recalls the wandering, has fellow-feeling with the worst of sinners, thinks nothing hopeless which Christ doth not cut down, unconquered by weariness, unbroken by disappointment, unmoved by ingratitude; for truly all this were we, when Christ in long-suffering, sought and found us. And hath he not himself said, 'Shouldst thou not have had compassion upon thy fellow-servant, even as I had pity on thee?' "

Were the Church of Christ animated by this true love; had the Lord's people "such a heart in them;" how impossible it would be, for them to hear of the case of the people of this land, and then to turn carelessly away to the enjoyment of their own ceiled houses, and the selfish monopoly of Christian privilege! How soon would there be many, stirring up one another, and provoking one another, to love and to good works, bidding farewell to the world as a thing crucified to them, and going forth into every land to seek and to save the lost, so that the cry of neglected millions should be heard no more! It is the *absence* of this love and faith, that alone accounts for the sight on which we have been looking;—district after district, with myriads upon myriads dying of a famine of the Word of God. Oh for a revival of early love, of early devotion, of primitive self-denial:—for that single eye to heaven and the eternal presence of Jesus, which subordinates every other feeling, and makes time appear only a span, granted for the manifestation of intense absorbing affection to the Saviour, and seeks happiness only in surrendering all—body, soul and spirit,—as a living sacrifice to Him! But the most fervent love might, for a time, be resisted by the apathy of India; the progress here might be slow, even if we went in thousands, "clothed with zeal as with a cloak," and "armed with the mind that was in Christ," and "full of faith and of the Holy Ghost." Yet still, God's glory would be promoted by the effort, and the reproach of perishing and neglected millions, would not dishonor the Church of Christ. Alas, that such a reproach should rest upon her now, and that there are so few, so very few, of whom the testimony can be truly given, "they have done what they could!"

Beyond Purneah, lies a district in the hills, within view of the highest mountain in the world, and containing the Sanitarium, called Darjiling.



Beyond this, lies the country of Sikkim, with which the British Government was forced into a war recently, through the violence offered to Dr. Campbell and Dr. Hooker, while on a scientific journey towards Thibet. Of this territory we have annexed a part. In, and around Darjiling, there is a considerable scattered population of various tribes, speaking a variety of languages, and here the Rev. W. Start and the Rev. W. Niebel carry on their Mission. They have translated the Gospels into the Lepcha language and have published them at Mr. Start's expense for the Lepcha tribe. Mr. Start has also translated Luke and the Acts into Nepalce, and this version has been published by the Bible Society, and has been circulated among the Nepalese who come to Darjiling, and those who attend the Melas in Purneah and elsewhere. But these labours of love, form only a small part, of that quiet, unostentatious service, which Mr. Start has been graciously permitted to render to his Heavenly Master in this land. He was a clergyman of the Church of England, a friend of Simeon and Biddulph, and others whose praise is in the Churches; and being prevented by conscientious scruples from subscribing the formularies prior to taking a living, to which he had been presented, he came out to India to devote himself to the good of the people, and on his arrival settled at Patna. Subsequently, he visited Mr. Rhcnus in his season of trial in Tinnivelly, and assisted him, and then went to Germany where the venerable Gossner urged him to take out a body of young men, who, under him, had been preparing for Missionary labour. He did so, and then sent for others, so that he has brought out no less than twenty Missionaries at his own expense. Some of these were designed for mechanical and agricultural labour, with a view to the support of the Mission, but little was expected from this, and little has been effected by it. Others became valuable Missionaries. Some, like Mr. Schorish, after an honorable career of usefulness, have entered into rest; some like Mr. Procknow, the worthy Missionary of the Church Missionary Society at Koteghur, have joined other bodies; some are still labouring in connection with Mr. Start, (I cannot say under his authority, for he likes not to exercise any)—and in Behar these have been very useful Missionary agents for several years. To their support, his fortune and his counsel, have been devoted; and, little known to the noisy world around, this little band of faithful men have been working on together, joined in a common sentiment of love to their honored faithful leader. I have spoken of the spirit which is wanting in the Church of Christ; it cannot be said to be lacking *here*. But I will say no more. May God

raise up many, to live, and give themselves to the Lord's service, as William Start has done in this country, and to win others, as he has done, to the endeavour after a patient, self-denying, life of holiness !

One of the selections from the records of the Government of Bengal, contains a Report, by Dr. Campbell of Darjiling, on part of Sikkim, called the Morung, which now belongs to the British. It contains an area of about 4,000 square miles, and a population of 36,000 people. Most of the country is so malarious that only two tribes appear to be able to inhabit it. But in Darjiling, on the contrary, the climate is so remarkably salubrious, that there are great facilities for Missionary labour, to those who are acquainted with the language of any of the tribes. The languor which so commonly affects the constitution in Bengal, appears frequently to be succeeded by a rare elasticity of mind and body in this delightful sanatorium, and thus, far more can be there attempted, than elsewhere. Yet the progress of the truth among the tribes has been very slight, and there have been very few baptisms. Still, however, there is much to encourage further labour, in the interesting character of the people, and in their freedom from caste, and from the influence of Brahmanism. At Darjiling, too, there are good opportunities of preaching to many of the Nepalese, who frequent that place. Thus, hope is sustained, and ere long it may be rewarded, in great changes in some, if not in all of the tribes, which probably will move in a body, when they are at last constrained to move at all.

Darjiling and Sikkim are not part of the Regulation districts of Bengal ; but are under the charge of Dr. Campbell as superintendent. The next of the Regulation districts, is Dinagepore. Of this district, the Rev. H. Smylie, a venerable Missionary of the Baptist Society, has sent me the following descriptive notes :

*"Dinagepore, length 105 miles, breadth 82.*

"The only way in which the probable number of the population of the District of Dinagepore can be arrived at, is by numbering the ploughs in actual use, or at work. By a survey taken some years since, these were found to be 480,000 ; one man is required for each plough, which is, 480,000. Supposing these to be one 5th including old men women and children, there is then 2,400,000. If one 4th be added for other classes, not employed in agricultural pursuits, there will then be a total of 3,000,000 ; or about 558 for the square mile. In general they are a poor weakly people.

*"Government Revenue.*

"The land revenue is 22 lakhs ; but including stamp duties, with all others, there is about 24 lakhs of rupees yearly ; as the Revenue of the District of Dinagepore. Lately, another source of revenue has arisen, in bills drawn on other stations.

*"The proportion of Musalmans to Hindus.*

"In the reign of Jalaludin the Hindus were supposed to be exterminated from the district of Dinagepore. At present the Musalmans are most numerous and supposed to be as 70 to 30. Though the Musalmans are most numerous they are not the most wealthy, the lands are nearly all in the hands of the Hindus.

*"Languages.*

"The Bengali language is spoken by all; though the Musalmans prefer the Hindustani, all speak impure Bengali. The poorer classes of Musalmans speak a jargon of Hindustani and Bengali, the higher class speak it more properly.

*"Physical Aspect.*

"The Dinagepore district is much the same in its physical aspect as other parts of lower Bengal; many parts are inundated by the various rivers which overflow their banks during the rainy season. The rivers are numerous, and are navigable for boats of 500 and 600 maunds during the months of June, July, August and September, and they are open for small boats to a much later period; to the end of September boats of 2 or 300 maunds, can come up to Dinagepore. After September, boats of the size just mentioned cannot come nearer than Nullagala and Nij-a-bunder, the former place is thirty miles and the latter fourteen from the station. There are three tanks of great beauty: Moypaldiggy, Pran Sagor, and Ram Sagor. Many places are dotted all over with abominable old tanks full of rank weeds. They cannot but do much harm to all.

"There are two immense jeels, one that is the Cullen jeel, and the Malda; the former about one hundred miles long, and the latter seventy during the rains; both to the South of the station.

"The station has been greatly improved within the last twelve years, and is now as healthy as any other station in India.

"The earth is of three kinds, the common dark brown earth, red earth, and a white kind nearly resembling pipe clay; when wet it is exceeding tenacious, when dry, it is almost as hard as stone. It bears very fine crops of rice. The district is altogether fruitful. During the months of November, December and January, it is indeed beautiful.

*"Facilities of Communication.*

"There is one pretty good road in this district, that is the Darjiling road; the Malda dak road is passable. Some of the roads are very bad. The common carriage, or hackery to be seen every where in Bengal, is here the most common vehicle. Until lately, letters were received at one Post Office only; no letters were sent into the interior by the Government servants. There is a rumour that letters are to be received at each Thanna and forwarded to the Post Office in the station. When Missionaries travel, they must have their own tent, and one or two for those who accompany; we are strangers and pilgrims upon earth.

"Over the rivers I have met with no bridges; over nullas which are dry the greater part of the year, there are bridges; seldom substantial. They have been put up and attended to by the Ferry Fund Committee. This institution has existed some years and if actively continued, might have been of great use to the country; their labours were gratuitous.

*"Hindu temples and Musalman places of worship.*

"Throughout this district there is but one temple of any consequence, Kantan-nugger; it is about two hundred years old. About eighteen years ago, it was worse than a common dung-hill. It was then a mass of ruin, overgrown with jungle, and the building covered with brushwood and large trees. At that time it was visited by a European; in one corner stood a little tatoo, poney, such as are used by the Dum Dumers' of Calcutta; the corner in which he stood might have been cleansed out once in his life time. It was the only horse belonging to his godship, and as if to be in continual readiness, it stood near the room in which his presence was; for pressing on a little farther through the jungle, you arrived at another corner of the same sort with that in which the tatoo resided, but this was the abode of the angel, who waited on his helpless godship, a brahman. In all probability the strangers would not have found him out, but he began to sing and his voice led them to look to his corner. We were amazed to find a human being in so horrid a place, and remarked this to him; he, very good-naturedly replied, placing his hands on his stomach at the moment; Ah! Sahib, what can I do with this, and I have many more to provide for! and again flapping his hand upon his stomach he said, it must have some thing to eat! This temple would have remained a dung-hill for ever, but the revenues belonging to it were very considerable, and the fear of the Government taking charge of it caused the Raja to make haste to put the house of his god in order. Still it is well enclosed with jungle, nor have they gone one inch beyond what would merely save the endowment from falling into other hands. Kantajee is the god of the Dinagepore Raja,—a little stone thing about eighteen or perhaps sixteen inches high, and he is brought home to where the Raja lives. Kanta remains for a time at the house of his master, and all the Hindus visit him; but it is storied that all must visit Kanta with pieces of money.

"A few poor people visit Kanta as pilgrims during the year, they are of the very lowest Hindus.

"No new temples are to be seen any where.

"Ruined temples are to be met with in many places. In one place ten or twelve may be seen one heap of confusion; there are many brahmins' houses here, but all in a state of decay. As one passes, two or three of the most melancholy way-worn looking men, creep out in silence from among the ruins; one feels pained on looking at them. These were once the glory of this land, all feared, all bowed down to them, now they dwell among the ruins of their houses and temples, the companions of bats and owls and musk-rats.

"The broad lands around were theirs, but are now overgrown with tall mango trees, and jungle matted together. Ask them, why not cultivate them and live on the produce; at this question, the hand is slowly placed upon the breast, the head and eyes turned up, with a melancholy look of anguish, O! Sir, how can we cultivate, we have no cattle and no money.

"Musalman places of worship are not very numerous, sometimes a new one may be seen, very small, and the property of some individual who has made money in any way, and to still the conscience and make peace with God, this is offered. Where one new one is met with, two old ones, aye six old ones, may be found in the neighbourhood, all in ruins.

"Nek Murd is the most famous place of resort, the person who lies here has no temple.

"Here the most famous mela in this district, is held once a year. At this place at least a hundred thousand congregate yearly, not to worship the *nekmurd* (holy man) but to buy and sell. It is a very large fair and, as a mart, of great service to the poor.

"There are other melas within 3 or 4 days journey, but it is far too expensive to attend them.

"In these days of new moslem reform, the old evening howl (evening prayer they call it) of the old sect, is not heard.

"It had almost escaped me that there is a new Hindu temple getting up near the bazar. It is of the common sort.

#### *Trade.*

"In this, rice holds the first place; we are told that this district produces as much rice in one year as would keep it three.

"The next article of trade is gunny bags, and added to this Jute.

"Within the last 10 or 12 years great quantities of English and American cotton cloth have been sold. The trade in raw cotton and some other articles is very considerable.

#### *"Spiritual and temporal condition of the people.*

"Nothing can be more deplorable than their spiritual condition. Until very lately, the natives had nothing whatever in the way of schools of their own for teaching Bengah. There are two Bengali youths who profess to teach English, it is however a mere profession. There are two Bengali schools supported by local subscription, under the care of the missionary. Others may procure education as they best can.

"No one can say in truth that either Hindus or Musalmans have any one who can give them spiritual instruction; those who have any worldly knowledge would not be seen with the poor, but only to take their money; the contact of a poor man would defile them. How therefore can they be instructed?

"The gospel is preached and it is hoped some have improved, but what is one broken down person, among 3,000,000? What are two schools with 120 to 140 boys?

#### *"Temporal Condition.*

"The temporal condition of the poor farmers, is wretched enough; their general food is nothing more than boiled rice, often with a little salt. Numbers cannot get even that; as a substitute for salt, they burn the dried leaves of the plantain tree, and use that as salt. Others can afford a few drops of mustard oil; in the cold and rainy seasons they pick up weeds which they boil in the water of ashes mentioned above, others for a short season during the year can allow themselves potatoes, very many have salt and rice. Sometimes a whole village, or two or three, will buy an old cow that can no longer work or walk, for a rupee or less perhaps; I have known them to be bought for fourteen annas and deemed a feast among poor Musalmans; the day following some of them would be laid rolling on the ground with pain.

#### *"Houses.*

"He is a wealthy man who can get a house with mud walls. Some houses have mat walls, which is a little above the very poorest order. Lower orders have houses thatched with rice straw, and the walls are straw bound together in slips of bamboos.

"Those who can get a stone or brass plate, and a brass cup to drink out of, are well off; many have a mud platter and cup of the same sort. One earthen vessel for holding water, and another for boiling rice, is the furniture of thousands; such have never slept on a couch, their bed from their birth has been the soldier's bed of honor. Their bedding is two or three of the better kind of rice bags, with rags quilted together; many are wretched during the cold season with a thin cotton sheet and a dooty about four yards long, but shoes we shall say nothing about.

"Their lives are spent in misery, labouring for the extortioner and landholder; their crops however large are not theirs, the watcher is sent to their house as soon as the crop begins to ripen.

"They must pay one anna extra to each rupee of rent, pay for being allowed to cut fire wood, pay for their water, and a number of things too numerous to mention. Such is a very, very brief outline of by far the greater number of the farmers around us; often turned out of house or visited by sickness, their comforts are few, those who will pity and console are equally so. Look beyond time there is no friend, no home known to them.

"It never has been heard that a man of note was born in Dinagepore. Never has there been one among them who tried to write on any subject, but that of forging false complaints to ruin their neighbours; they are cunning beyond all an Englishman could fancy; and as to lies they can go to any extent; there is nothing either spiritual or moral among them to prevent it, and it is next to a miracle how they can be judged in truth in any Court; from the highest to the lowest this is a fact.

"Towns.

"There are many places called towns, but what the number of inhabitants are, none can tell."

Mr. Smylic's estimate of the population agrees with that of Dr. F. Buchanan; but other authorities fix the number at that which appears at page 40. The district certainly is very populous—more populous than any other in Bengal. The present Mission was commenced in 1805, by Mr. Fernandez, in connection with the Serampore Missionaries; but previously, Dr. Carey had been labouring at Mudnabatty in this zillah. It was there that he was employed by Mr. Udney when he had no home in India, and had wandered forth from Calcutta, to seek a station for his first Missionary labours; and there he attained his intimate knowledge of the Bengali language and of the character and habits of the people. There also he translated the New Testament into Bengali, and there he set up a printing press to publish it—the press having been purchased for him by Mr. Udney. Of his settlement and residence there, I cannot refrain from quoting the following paper by Mr. Lewis from the *Oriental Baptist* of December, 1853.

"Mudnabatty is a village in the district of Dinagepore, situated between the Tangan and Purnabuba rivers, and close to the bank of the former, about thirty miles north-

east of Malda. It is too insignificant a place to be marked on ordinary maps; but any one familiar with the plains of Bengal may form a tolerably correct idea of it as it was when Carey resided in it. About thirty mud or mat-walled huts composed the village, which was chiefly peopled by Hindu cultivators of the soil. A large two-storied brick-house, with mat-doors and venetian-windows, stood near a great tank; and adjoining, were buildings erected for the manufacture of the indigo. The extent of the premises may be conjectured from the fact that the cost of erecting the whole amounted to £5000. Other small villages, with patches of jungle, thickly studded the monotonous plain around. The soil of that part of the country is a tenacious white clay, which in the dry season is hard enough to defy plough-share and mattock, but is to a considerable extent flooded by the rains and converted into a pestiferous marsh, on which, however, excellent rice crops are grown. As the indigo plant thrives only in a loose rich soil, it is ill-adapted for cultivation in a place like this, where, moreover, it is in danger of perishing in the annual inundations. The erection of a factory here was an unfortunate mistake, into which Mr. Udny, the proprietor, was betrayed through confiding the choice of a situation to native servants; and the result of the speculation was a very severe loss. And if the physical aspect of the country about Mudnabatty was uninviting, the character of its inhabitants was not less so. They were generally miserably poor, and their ignorance and indifference could scarcely be exceeded. 'We are ploughmen; what do we know?' was their common rejoinder to any appeal from the missionary; or he was told, 'Sir, we hear what you say; but nothing stays in our minds.' Such were the people of this part of the Dinagepore district sixty years ago:—and such they are at the present day.

"Yet the neighbourhood is not in all respects uninteresting. About forty miles to the south-west of the village lie the wide-spread venerable ruins of Gour, once the magnificent capital of Bengal; and many curious remains of bygone splendor are scattered throughout the district. Mudnabatty itself is said to have been the residence of a Raja of olden time, named Madan; and stones and bricks which had once formed part of his palace were among the materials from which the factory buildings were erected. So, about fourteen miles to the north-east, there were pillars and extensive pavements which were said to have formed part of the palace of Ban Raja, an ancient personage to whom the local legends ascribed no fewer than one thousand arms, by which he was able to shoot five hundred arrows at once. Mr. Carey quite discomfited the men who boastfully related this story to him, by the very matter-of-fact observation that Ban Raja must certainly have looked like a *spider*! At Moypaldiggy also, there were extensive remains of structures said to owe their origin to Raja Mahipal, who is mentioned in the Mahabharat; and Mr. Thomas's house and the indigo works were built with bricks of an unusual size, dug from a pavement leading down to the immense tank,—said to have been excavated by this Raja,—from which the village is named.

"It was with hearty thankfulness that Carey removed his family to Mudnabatty on the 4th of August, 1794. He first visited it on the 21st of June, but the intermediate time was spent in putting up requisite buildings there, and in visiting other factories to ascertain the best method of conducting the business. For months before, he had been wandering to and fro in a strange land, but now God had given him a home. 'May He also give me piety and gratitude!' was his fervent aspiration.

"Immediately upon Mr. Carey's settling at the factory, he found that he had come to a most unhealthy spot. The water stood a foot deep on all the country round about, and sickness was awfully prevalent. In September, fever and dysentery threatened to put an end to his missionary course; and his son Peter, a fine engaging child of rather more than five years of age, fell a victim to the same disorders. Thus while rejoicing in his newly provided home, Carey was made to feel that it was not his rest. As he lay upon his sick bed, his thoughts were busy in the work he longed to be able to carry on. He was then only imperfectly acquainted with the native language; but during this affliction many hours together were spent in musing over vernacular sermons; and much did he wonder at his unwonted ability to frame sentences, and even to reason and discourse, in Bengali, when excited by the fever which was preying upon him; and often at such times did he wish for a congregation at his bed side, to whom he might declare thoughts, long pent up within him, which now seemed impatient to clothe themselves in forcible and idiomatic expressions. In his sickness and bereavement he manifested an exemplary spirit of submission to the Master's will. 'What does it signify,' said he, 'if a poor worm feels a little inconvenience and pain, who deserves hell for his sins?'

"Two circumstances which made the factory at Mudnabatty a most desirable situation to Carey were, the leisure he possessed in it for preaching Christ, and the influence he necessarily gained over four or five hundred natives, directly or indirectly employed in the business. He also rejoiced that he had ability to afford honorable employment and a comfortable asylum there, to as many as might lose caste for the truth's sake. His facilities for preaching fully realized his expectations. He faithfully embraced opportunities of speaking to the men employed in the factory, and as often as possible went out into the little villages around to preach to the people. Their *patois* was at first very perplexing to him; but with Ram Basu at his side, he was able to make himself pretty well understood. As in the management of the indigo business he had dealings with nearly all the cultivators of the soil within the compass of several miles, it is not wonderful that he readily found hearers wherever he went. In most cases, during the first years of his residence at Mudnabatty, the entire population of any village he might enter collected together to hear what the *Sáhib* had to say. To his great joy, in February, 1795, a company of villagers came and requested that he would undertake to preach to them regularly every Lord's-day; and when he gladly arranged that two public Sabbath services should be held at his house, a congregation which sometimes numbered six hundred souls attended to hear him. In addition to these Sabbath engagements there was a daily morning exercise, attended by as many as chose to come, when a chapter of the Scriptures was expounded and prayer offered by the missionary. Nor was the education of the young lost sight of. A school was established at Mudnabatty very shortly after Mr. Carey settled there, and, with some interruptions, it was carried on to the time of his departure; notwithstanding the vexatious obstacles to its progress which now and then arose from the indifference and prejudices of the parents.

"Such were the labours he carried on at home: other efforts were put forth for the benefit of the people who dwelt round about the station. In the cold and hot seasons the factory required but little personal attention, and Carey availed himself of the op-



portunity to carry to distant places the news of salvation. Taking a district of about twenty miles square, conveniently intersected by rivers, he periodically visited as many as two hundred villages, and preached Christ in them. To more remote places also occasional journeys were made. As a similar process of evangelization was going on in and around Moypaldiggy, great and happy results were very naturally anticipated, and as early as January, 1795, Carey wrote: 'I feel pleasure in thinking that it begins to be in this country something like what is recorded in the Acts of the Apostles, "Almost all Asia heard the word of the Lord, both Jews and Greeks."' So here, I trust, in a little time it may be said that the whole district of Dinagepore, both Hindus and Muhammadans, will have heard the word of the Gospel.'

"But, alas, the readiness to listen to the truth which was manifested by the people at first, gradually gave place to an imperturbable indifference to all that was advanced. The large congregation of hearers who at first gathered around Carey on the Sabbath dwindled away; and when, in 1796, his almost-Christian Munshi, Rám Basu, was found to have fallen into gross sin, and the school was given up, the prospects of the Mission were very dark. How great then was the missionary's delight, when, as he was walking out one Monday morning, he was accosted by three men, who, with evident concern, demanded of him, 'কেনে পর হইব? How shall we get over? What must we do to be saved?' He had been preaching the day before, from 'Whither shall I go from thy Spirit?' and these poor people were amongst his hearers. After this he was never altogether destitute of inquirers at Mudnabatty, and sometimes had several; though not one of those who came to talk with him there concerning the way of salvation, ever became willing to abandon caste and submit to the rite of baptism."

Subsequent events in God's providence to which I have already referred led Carey to join the colleagues who had come to join him, Marshman and Ward, at the Danish settlement of Serampore. He left Mudnabatty in December, 1799, and of its subsequent history the same periodical affords the following notice.

"Since then the factory buildings have been unoccupied. Very few Europeans have passed through the village. The people who heard of the way of life so long, and refused it, have been left to themselves. In the latter part of 1803, Mr. Ward took a journey to Dinagepore in order to recruit his health, and on his way paid a visit to Mudnabatty. It presented a melancholy spectacle. The ragged skeleton of Mr. Fountain's bungalow, the tomb of little Peter, and the decaying house in which Carey had dwelt,—its walls now chalked with the odious figures of the Hindu gods,—were objects which awakened many sad reflections. The two inquirers left there, had absconded from the place, owing to some misfortunes they had suffered, and very few of the villagers could repeat any of the truths they had so often heard, though all united in warm expressions of love for Mr. Carey's memory. Six months later, Mr. Chamberlain visited the solitary place, and found there some who had been instructed in the school, and who described to him how on the Sabbath they were wont to gather together in the hall of the house to hear the gospel, and pointed out the place where Carey stood, and where they sat, and whose countenances expressed considerable emotion as they spoke of him and called to mind the word he had spoken unto them. In

February, 1867, Mr. Carey's son, William, availed himself of an opportunity to visit his former home. He saw some of the people whom his father had employed, and found a few who remembered his instructions. The house was then fallen down. He wrote in his journal :—' How the Lord has left this people to the hardness of their hearts !' But even now, we are assured that Carey's name is not forgotten at Mudnabatty : some aged people remain who can remember his residence among them, and who love to talk of his deep learning and active benevolence."

The Mission at the town of Dinagepore now conducted by Mr. Smylie, did not arise out of that at Mudnabatty. It was founded by Mr. Fernandez, the planter, whom I have named already. But it has never been carried on by a body of Missionaries equal to the wants of such a district, and now Mr. Smylie, at an advanced age, stands alone there, and has done so for many years ; happy indeed, if the gracious Lord supplies him with strength of faith, adequate to such an amazing trial ! The spirit in which he labours, is best illustrated by a brief extract from one of his recent journals, which I quote from the Oriental Baptist of February last.

"*Prem-Saugor, January 5th, 1854.*—Since I last wrote, we have been constantly engaged among the villages about Ráin-Saugor. There we met with a good deal of attention, but not to be compared with that we have received at Prem-Saugor, where we at present are. This being the harvest time, few people are to be found at home in their houses. We have, therefore taken to the fields : wherever we see a party of men in a field, we at once proceed to them. In these almost endless plains, the workmen are sometimes seen far away, as specks on the horizon. But far or near, when we arrive, all work is at once laid aside. Every eye, ear, and mouth is opened ; all sit down on the ground, it may be in the middle or at the side of a field, or at the side of the road. We can seldom at this season avail ourselves of Adam's carpet, all grass being completely singed into dust, but we sit down. The huká is called for, and they whisper, till the one nearest the native Missionary asks, in a very low voice, if Sáhíb will smoke ? The reply is given by a shake of the head, or perhaps, 'No.' While the huká goes round freely, all listen attentively, and at times forget they are, or have been, smoking. When we have concluded in one place we march on to another, perhaps one or two of the last audience follow, and thus we continue till we are tired, and mourn we have no more strength to enable us to continue the good work. As I turn to my tent musing over the labours of the day, my soul sighs forth such language as :—O where is the Holy Spirit ? O Lord, how long ? O come and deliver all these souls.

"The other morning as we were entering on the labours of the day, we passed a small hamlet. Observing a man in a barn-floor, I addressed him. A number more joined. One or two of them followed us. Just beyond this, sat a man of great age with his spindle and distaff, spinning twine for the market. While we addressed him, his eyes glistened with the water that gathered in them. He seemed much affected, and asked repeatedly what he should do. His wife, a middle-aged woman, having heard us

from within, came out, and highly praised what had been said. The idea that Jesus Christ had overcome Satan, the great adversary of man, appeared to gladden her soul. She lamented that no one cared for them, or instructed them. We, therefore, told her that she might call on us whenever she was inclined, for we had our wives with us.\* We left the place the next morning, so that she would, I am sorry to say, find us gone.

"In our travels to-day we called at the house of a Sarkár, pretty well to do, as respects worldly things. He was not at home, he had been so the whole of the day before, in expectation of our calling; when we were otherwise engaged. However, our call was not lost; several people gathered around us, and we sat in the Imámbará, and argued and preached. While engaged here the gentleman sarkár who caused us to take a long and fruitless journey last year, not knowing we were there, came in. All his roguery at once lay open in his mind, and he seemed much confused. When asked why he should have been guilty of so many lies, and lead us so far to no purpose; as neither he nor the learned person he named, were to be found at the place he himself had pointed out for the meeting, he called aloud, 'I will not read your books; I don't want to hear.' This did good: the others present, who had taken him to be something, saw he was nothing; and while he denied, they confessed the truth.

"On our arrival at Prem-Saugor, we called at the house of our old friend Saprád mandal. He was not at home, but returned our visit next day. We took the liberty during the Mandal's absence to speak to a man we found outside the house. As soon as our voices were heard, all the females, young and old, to the number of ten or fourteen, came out and listened with much attention. When the Mandal called on us, he brought several others with him, and among them was his own guru. After conversing a time, the Mandal and his guru invited Paul, the native missionary, to go to their houses the day following. He went, and spent some hours in arguing with them.

"In our wanderings the other day, we were invited by an old man to come into the house of a Mahájan in the village. We followed and were received by those present and requested to take a seat. We did so, and were engaged in addressing the people, when the master of the house came out and requested us to dine."

The expression of an early Missionary appeared paradoxical, and yet few more fitting words could be selected, to convey the feelings with which an appeal for help in such a district must be animated: "Do not send men of compassion here, for you will break their hearts. ! Do send men full of compassion here, where many perish with cold, many for lack of bread, and millions for lack of knowledge!"

"What can Brahmanism do, what has it ever done, for these people?" "They have chosen their own ways and their soul delighteth in their abominations." (Isa. lvi. 3.) Their very services are offences to their Maker, like those of old, which He rebuked in the solemn words, "Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and

ashes under him? wilt thou call this a fast, and an acceptable day to the Lord? Is not *this* the fast that I have chosen? to loose the bands of wickedness; to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not, to deal thy bread to the hungry, and that thou bring the poor that are cast out, to thy house? when thou seest the naked, that thou cover him, and that thou hide not thyself from thine own flesh?" (Isa. lviii. 5—7.) *This* is the spirit of Christianity: to imitate Him who "went about doing good;" "to preach good tidings to the meek, to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound, to proclaim the acceptable year of the Lord, and the day of vengeance of our God, to comfort them that mourn." (Isa. lxi. 1, 2.) And it is this alone, that will bring hope and joy to India, elevate her spirit, loose her bonds, and establish her prosperity. It is this, above all things, that these long-neglected districts need. They need indeed, and they have been denied, far too long, an effective Government; they need judicial and political reforms; they need education; but the greatest need of all, is the Gospel preached "with the Holy Ghost sent down from heaven."

Some further details respecting the physical condition of Dinagpore, lie before me in an official paper of considerable value. A valuable amount of information also is contained in Dr. F. Buchanan's Report; and the 10th vol. of the Asiatic Researches, contain a paper by Dr. Carey on the agriculture of the district. From the notes before me, I gather that there is no great extent of jungle, and that a very great part of the country is covered with rice cultivation. Nearly the whole district once belonged to the Rajah of Dinagpore; the estates, however, of the present Rajah now have been so much reduced, that they do not pay more than £20,000 land revenue to Government and yield him probably no more than £10,000 per annum. There is no silk or indigo grown. The condition of the people is very unsatisfactory. The Government have no school for the whole district; there is only one Magistrate, and his residence is from fifty to seventy miles from the abodes of many of the people. There is no Hospital. The revenue is heavy, though it is said to be well paid. The people retain a kind of predial slavery; borrowing money to be repaid by service; and this system, from the extortionate character of the contracts, frequently involves the borrower in servitude for lengthened periods, if not for life. The returns of Crime show the following facts as to some of the serious offences.

	1848	1849	1850	1851	1852
Dacoity, .....	16	19	12	14	16
Burglary, ....	850	1,001	963	870	748

The roads are scarcely fit to be called roads at all, but might very easily be made available for commerce and travelling. Litigation is surprisingly expensive, in proportion to the means of the people. So much so, that the costs of the very smallest suit in the lowest Civil Court (the Munsiff's) cannot be less than £1. All this is exceedingly unsatisfactory; but Mr. Smylie's brief reference to the condition of the people, speaks forcibly of a very degraded condition. The produce and exports have been thus stated on official authority.

	Produce.	Export.
Rice, .....	£750,000	£500,000
Oil, .....	30,000	20,000
Hemp, .....	50,000	50,000
Sugar, .....	30,000	20,000
Total, .....	£860,000	590,000

But a slight examination will show, that this is a very inadequate estimate. The population of Dinagepore is at least 2,200,000; this is the present official estimate, and I will take it as correct, though probably Dr. Buchanan's calculations, which make it much more, are, as I have stated, likely to prove correct; but taking 2,200,000 as the proper number, and allowing for each person the quantity of half a seer (or one lb) of rice a day—(this is Dr. Buchanan's calculation, and I believe correct,) the result is, that there would be annually required for the food of the people, upwards of four maunds and half (of forty seers to the maund) for each person; and this would give a total of 9,900,000 maunds, or 10,000,000 maunds in round numbers. Calculating the price of rice, one kind with another, at one rupee a maund, which is a reasonable estimate, the price of this food is 10,000,000 rupees, or one million sterling. But Dr. Buchanan, in 1807, calculated the total produce of rice in Dinagepore at 36,800,000 maunds of rough rice, or 27,650,000 of clean, and this agrees with Mr. Smylie's statement, that the district produces three times as much rice as the people consume. It is certain that they export very largely; indeed they must do so, to provide for the £200,000 that is paid in different forms for Government revenue, and the supply of their other necessaries,—cloth, sugar, oil, spices, salt, and the like. A poor man can live on two rupees a month; and feed his family; and many, perhaps

tens of thousands do so; but it is surely not an excessive estimate, to say, that taking the low and high and middling classes together, two rupees a month, a head, for the whole 2,200,000 people, young and old, must be the *average* expenditure. This is a calculation without complete or satisfactory data; but when it is considered that there are many landholders in Dinagepore, that the poor, besides paying for their food and clothes, have to pay for poojahs, pilgrimages, shrads, marriage ceremonies, house rent, and at times for medical help; and that two rupees a month is the *lowest* on which a man and his family can live, and that all who can get more, spend more; and that the money expenditure of a family is seldom their only resource, but usually there are some fish caught, vegetables grown, or betel, or fruit, all of which must be reckoned as part of the produce of the district;—it will probably be seen, that even making full allowance for the smaller expences required for the young, the average of two rupees a month, a head, for the whole population, in money, or products which have a money value, cannot be too high. This gives twenty-four rupees, or for simplicity of calculation we may say twenty-five rupees or £2-10 a year, a head; and this for 2,200,000 people amounts to £5,500,000 a year; and if we believe the population to be nearer Dr. Buchanan's calculation and state it at 2,600,000 the aggregate will then be £6,500,000. The estimate therefore of £860,000 as the total produce, and £590,000 as the total export of the district, leaving only £370,000 for its home consumption, is strangely and unaccountably inaccurate.

These remarks may throw some light on the statements previously made as to Bancoorah and Malda, and may also afford some index to the wealth of the whole country. It will be very difficult to show, that the average expenditure of the entire population, including the wealthy Natives, and the Europeans, is less than two rupees a month per head, after making every reasonable deduction for the comparatively smaller expenditure of the very poor, and of the young in their infancy. And if we allow two rupees a month as the probable truth, the result for nearly fifty millions of people (as there are in the entire Presidency), and nearly forty millions as there are in Bengal, will be an aggregate expenditure far exceeding the ordinary calculation. For each million, it will be nearly £2,500,000; and this, for fifty millions will be about £125,000,000; and such is the fertility of this land, such the adequacy of its supply for its teeming population, that I believe this to fall short of the truth. If, again, we estimate three rupees a head, as the average expenditure,

the result will be about £180,000,000. At any rate, many will be disposed to think, that taking Bengal in the mass, its cities and the country together, three rupees a month is a moderate estimate; and to this must be added the annual foreign exports. I am speaking of each person's expenditure on his own wants, for food, clothing and other necessities. Large sums are doubtless spent on wages, &c. which are spent again; but I refer to that necessary average amount of individual expenditure, the aggregate of which must, in some form or other, be the annual wealth and income of the district, if the people are to exist at all, in their present circumstances.

Proceeding onward to the next district, we enter Rungpore. That there is one Missionary in Dinagepore is a comfort to the mind, after the contemplation of Rajshye, Malda, and Purneah without any; but one Missionary to two millions of people, is little better than a mockery. In the next district, however, the destitution is like the destitution of those other districts,—absolute. The magistrate there, Mr. A. W. Russell, has kindly sent me the following notes on its aspect and condition.

January 18th, 1854.

*“Statement regarding Rungpore.”*

“1. The area of this zillah was in 1843 estimated at 4,112 square miles: its length was reckoned to be  $117\frac{1}{2}$  miles, and mean breadth 35 miles, but in fact the length is not less than 132 miles: the greatest breadth is 56, and smallest 9; taken in 5 or 6 different parts, the average struck is 27 miles; and the area would be more correctly written as 3,564 square miles: in shape it extends diagonally from South East, to North West; two independent states, Sikkim and Bootan, and one protected state, Cooch Behar, are on its northern frontiers. A portion of the Cooch Behar territory abuts in a very irregular and singular line of boundary into the Rungpore ground, at that point where the breadth of the zillah measures but 9 miles between the borders of Dinagepore and Behar.

“2. The District numbers 45 Pergunnahs: the population in 1843 was stated to be 1,214,275; in a single Thannah\* jurisdiction, by no means the largest or most populous, the census was reckoned above 40,800; no causes, which usually operate greatly to diminish or increase population, have been at work in the interval to cause any great difference: but there are no statistics in my office to show the proportion of the women to the men: or of Hindus to Musulmans. From the extent to which the female population are accustomed, some to undisguised prostitution, some to desert their husbands and families, and marry two, three, or four different persons in the course of their lives from domestic quarrel, and other worse causes, I should infer that their number must fall far short of the males. The Musulman race very far out-number the Hindu; and judging from the names that I daily hear in my cutcherry (office,) and comparing them

\* Peergunj.

from one day to another, I think four Musulmans to one Hindu *resident* inhabitant is a proportion near the truth.

"3. The Revenue *of the year* according to the last published annual report of the Board, for 1851-52, amounted to more than 10 lacs of Rupees: but this is not quite the extent of the actual collections; of land revenue, the

Demand was, arrears, .....	Rs.	47,641	13	8
Current year, .....		1,112,405	7	5
		<hr/>		
		1,160,047	5	1

Showing an amount of upwards of eleven lacs actually realized; to which may be added more than rupees 81,000 on account of abkaree, and opium. The zillah is *very* lightly assessed, and is capable of yielding a much larger revenue. The zemindars are numerous, and with one exception give no trouble, and most of them are residents, but do not manage their own estates, which is a fruitful cause of oppression.

"4. The physical conformation of the country presents nothing remarkable, being like most of the eastern zillahs of Bengal, but not so much subject to inundation, except to the North East; an extensive plain, with but little high ground. The broad and noble Teesta River is the only striking object; its waters like most of the streams (and particularly the Mahanunda) which flow from the melted snows of the mountains, are singularly pure and transparent even in the floods. Roads are very numerous and excellent; communication easy: four large rivers traverse the length and breadth of the country: (Teesta, Durlah, Corotoya, Goggot); trade is carried on with Bootan, Calcutta, Dacca, Serajunge, Moorshedabad, Malda, Dinagepore, Darjeeling, Assam. The staple exports are tobacco, ginger, mustard, camphor, sugar, oats, barley, copper, timber, gunpowder, goat-skin, coarse cloth, an immense quantity of tat canvass, and some turquoise. The imports are salt, walnuts, wax, lac, musk, blankets, silks, potato, some silver, cow-tails, and hill ponies. But muhajuns (merchants) are not very numerous. No district presents a more beautiful cultivation than Rungpore.

"5. There are more reminiscences of Musulman dominion in the minds of the people than in other districts, from the remote situation, and contiguity to foreign states, whose encroachments the Musulman rule never brooked. None are more encroaching or slippery than the Bhuteahs, towards whom the British Government have, on many occasions shown great forbearance and leniency: many were the contests on the borders previous to our civil rule. Moghul terms are still made use of in deeds and documents, and some remains of old Moghul customs are here preserved. In Hamilton's Gazetteer there are some very curious accounts of a few antiquarian remains to be found in the district, but none with whom I have met, have ever heard of them;—and on visiting the neighbourhood of some, I could find nothing.

"6. Education is at a low ebb; though there are not wanting friends to its cause, among a few of the zemindars; some of whom take much personal interest in the matter: one school exists, conducted by native agency: numbering ninety-four pupils; not a sixth of whom are Musulmans, who form the bulk of the people: and many are persons from other zillahs, sons of court officers. Their course of study is like that



pursued in Government schools, of which there are two small vernacular ones in the interior under the Collector's supervision.

"7. The public mind is dreadfully low and depraved: more so than in any other part of Bengal, whose condition I have known, or heard of: ignorance is extreme: crime extensive; the greater proportion however, of petty crimes are either the result of or connected with quarrels purely domestic, and between members of the same family or other near relatives: as compared with the state of things fifteen or twenty years ago, heinous crimes have increased of late years. The following table will best show our present state.

	1	2	3	4	5	6	7	8
	Cases occurred.	Supposed No. persons concerned.	No. persons tried in mofussil & in court.	No. convicted.	No. acquitted in the court and mofussil.	No. punished for lesser offences.	No. under trial.	No. of persons otherwise disposed of, as died, escaped, transferred, &c.
Murder, .....	10	33	31	3	14	7	14	..
Homicide, .....	8	22	28	8	11	7	..	2
Dacoity, .....	24	529	76	..	71	..	3	2
Burglary, .....	324	662	167	38	124	4	..	1
Theft, .....	120	240	102	30	70	..	1	1
Cattle-lifting, .....	55	122	59	26	31	..	1	1
Murder, .....	11	140	94	22	39	4	4	16
Homicide, .....	4	10	12	7	5	..	..	..
Dacoity, .....	32	648	123	9	95	..	19	..
Burglary, .....	295	698	121	38	73	4	6	..
Theft, .....	141	282	206	61	130	9	4	2
Cattle-stealing, .....	58	119	57	27	28	..	2	..
Murder,* .....	14	59	57	9	34	..	14†	..
Homicide, .....	9	26	29	2	27	..	..	..
Dacoity, .....	31	655	217	76	131	..	10†	..
Burglary, .....	301	576	205	47	140	1	17	..
Theft, .....	138	317	207	51	149	..	3	4
Cattle-stealing, .....	69	156	56	24	30	..	2	..

† Seven confessed.  
Seven referred for sentence to the N. A.  
‡ Four since punished.

"8. I do not think the mere presence of a temple or musjid has much effect on native's mind: or that he would feel any concern at heart, whatever might become of it: the easy carelessness of his religion is all that is really dear to him; and the exhibitions to the contrary on some occasions are, with few exceptions, the result of offended pride or the example of his fellows, or momentary impulse. On enquiry I find there are in the district some thirty-five Hindu temples, dedicated to Shiv, and Jugurnath, and Kali: sixty-three Mahomedan musjids and emambaras, forty-seven durgas; these vary from one hundred to twenty-five years old, though one or

\* Four charges of murder, and four of homicide were false charges from private enmity, and two of dacoity also against particular individuals. Affrays are very rare, I have not therefore entered them.

two are new erections : the greater number by far, are never used. There are many ancient wells, beautifully carved with curious devices. There are no places of pilgrimage to which people come from other districts ; but many devotees pass this way en route to Kamikia in Assam, and cross the Brahmaputra River. At Kudalhati near Chilmay, and at Nagessuri, and Bhowanigunge, people come from various parts to bathe in the Brahmaputra River in the month of Choitri, on the Asuk Ashtomi day or Budh Ashtomi, whenever the day falls on Wednesday.

"9. With such a population Rungpore is the most unpromising field for missionary labour of all in Bengal : so demoralized in all their habits and feelings are the bulk of the people. I am pretty sure that the practice of selling girls is common in Rungpore : there are numerous orphan and deserted children scattered about, who are taken or bought up by women of ill-repute, maintained without much real expense, and at no inconvenience to their keepers, and at eleven or twelve years of age are sold by them at advantage. Humanly speaking, there are no facilities, no encouragements to bring a missionary hither ; all is difficulty of the most formidable shape to encounter. I conceive the great want of the district is first an asylum in the suddur station endowed moderately, and capable of holding seventy or eighty children, for their maintenance and education. I have been some time planning a method to get up something of this nature ; and the best mission, i. e. most likely to succeed in reforming the present or future generation would be, I think, a mission planted in such a home as this."

Of the protected state, Kooch Behar, to which Mr. Russell alludes, there is a report by Major Jenkins in the same number of the *Selections from the Records*, as contains Dr. Campbell's paper on the *Sikkim Journey*. His sketch of its history under its native rajahs gives the usual details of native courts ;—murders, robbery, and civil war. The interference of the British Government was called for to check the aggression of the Bhooteahs from Bootan in 1772. Since then, the state has been protected, and half of its revenue paid as tribute ; but hitherto the British influence has effected little for the moral improvement of the country. It has not been complete enough to regulate the whole affairs of the state ; indeed Major Jenkins states that "for the last thirty-three years the affairs of Kooch Behar have been left to the sole conduct of the Rajah and his officers, without any direct interference of a Commissioner, and for twenty-six years there has been no resident Commissioner, and further, during this period, for an interval of twelve consecutive years, Kooch Behar was not visited by a Commissioner." The present Rajah of Kooch Behar is a minor, and is receiving his education at the Government College of Kishnaghur.

The district in Bengal, next to Rungpore, is called Bograh. This is not a Judgeship, but like Bullooah (or Noacolly), Howrah, Baraset, and Malda, a Joint-Magistracy. It is bounded on the North by Dinagepore and Rungpore, on the West by Dinagepore and Rajshye, on the South

by Rajshye and Pubna, and on the East by Mymensingh and the Brahmaputra—and was formed into a separate jurisdiction in 1821. Its utmost length is fifty miles from North to South, and eighty miles from East to West. Its area is about two thousand square miles. The mass of the population (probably more than three-fourths) are Musulmans. In the Bengal and Agra Guide it is stated that the climate is very unequal, and that a large proportion of the people are a sickly race. The number of inhabited villages appears to exceed five thousand, several others have been washed away, and there are the remains of nearly a thousand which from various causes are now depopulated. In 1817-18, fully three-fourths of a populous part of the country fell victims to cholera—a shock which that district has not yet recovered. Considerable quantities of silk are produced, good sugar, cotton, flax, and excellent rice. The ganja plant (which yields a well known intoxicating drug) is cultivated to a large extent, and by all classes. The chief rivers are, a branch of the Brahmaputra, (under the three names of Doncopa, Chutlal and Koneye), and the Kuratea, of which the writer in the book I have quoted says, “this, in Hindu law, most classical and holy river, comes into this district from the joint borders of Rungpore and Dinagepore, and Ghoraghat. The efficacy of the holy stream at certain probable conjunctions of the planets, in washing away sins, is great, as one dip in the Kuratea there, is worth seven in the Ganges; so say the Shastras! indeed the legend has it, that it was intended by the gods in the golden age, to have established the holy city of Benares, or rather Kassee, on its banks; but they afterwards ordered it otherwise.” The Jaboona river, a very large stream, also runs through part of this district. Of wild animals, there are the cheeta or hunting leopard, the tiger and wild buffaloe, and above all the wild hog, which is remarkably mischievous. The alligators at the mouths and deep places of the small rivers, also destroy many lives annually.

The district contains some interesting antiquities which do not appear to have been much investigated hitherto. In one place are the remains of brick buildings over a considerable tract, covering eight or ten miles of road, and the appearance of continuous mounds like fortified walls. One tradition is, that all the Rajahs of India were once assembled here, to meet a certain favorable conjunction of planets, but on their arrival, finding that the Brahmans had made a mistake of twelve years in their calculation, they resolved to stay at the place for that time, and to employ themselves in making bricks, digging tanks, and raising

temporary palaces. At another place is the scene of one of the incarnations of Vishnu, and there is an ancient ghaut, but it has almost given place to a Mussulman shrine of Sha Sooltan, a saint who "overreached the Hindu demigod, not to the credit of the former's good faith." This occurrence is dated, "a few thousand years before the sect of the faithful followers of Islam were ever dreamt of—but a trifling anachronism of this kind is of no consequence in a Hindu legend." For several years, the chief body of the waters of this river have forced their way into a new channel, to the injury of the trade of the district, and a wealthy native Babu Prosono Comar Tagore of Calcutta, who has large estates in this part of the country, has offered £1,000 towards the expense of a Bund to force back the current. But the plan is not free from objections. If, however, it be not adopted, some other measures should be taken for opening up channels of trade, and some appear to be easily practicable.

The district is divided into 842 estates of which 758 pay less than £100 a year, 81 pay from £100 to £1,000, and three pay from £1,000 to £5,000. Generally the land is lightly assessed. In the Western parts of the districts, the cultivators are poor, and their crops suffer much from wild animals; and the difficulty of transporting their produce, places them at the mercy of money-lenders who leave them a very small profit, even in the best years. A large quantity of opium is consumed, a taste having been acquired by the cultivation of the poppy in the Northern part of the district. Dacoities, burglaries, thefts, and cattle-stealing are very prevalent. The village chowkedars (policemen) receive no more than one rupee, or even less than that, a month, and venality is therefore well nigh universal. This district is one of the many without any spiritual provision, nor is there any Government School there. Indeed, I believe, that few districts are so much neglected.

The adjoining district of Pubna is also a Joint Magistracy. This jurisdiction was formed in 1854, and is under the judge of Jessore. It is bounded on the North by Rajshye and Bograh, on the South by Fureedpore and Jessore, on the East by Mymensingh and Fureedpore, and on the West by Rajshye, Kishnagur, and Jessore. Its area is probably 2,500 square miles; but a letter from the Magistrate there, for which I am indebted to a friend states: "The Foujdary (criminal jurisdiction) and the revenue boundaries, do not agree, and the district is divided as regards the Civil Courts into two halves. As regards the Foujdary area I believe it comprises (my calculations are rough and made

by compass on the map) 1,336 square miles. I take from the Chowkedaree books the following items :

No. of villages in twelve thannas, ..... 3,052

No. of houses, ..... 132,926

If we calculate the population by allowing  $4\frac{1}{2}$  to each house, which is not I think a high average, we shall get 598,167, or somewhat more than 447 per square mile. This seems an enormous average, but I do not find that the Chowkedaree books usually overstate the number of houses in a village. There is no village in the zillah which has a population of five thousand inhabitants. The principal villages in the district (there is not one which rises to the dignity of a town) are Pubna, Commercolly, Shohzadpore, Sindoone, Pungsa, Mahdupore, Chatmol; in the first three, and the last three, are large markets, as also at five other places. The principal rivers are the Ganges, (called here the Pudda,) Gorai, Jaboona or Jenai, Isamutti, and Burrail. There is only one road, and that is unfinished and impassable in the rains for want of bridges. It is the road to Jessore. There are no vernacular schools, and no places of pilgrimage or sanctity. All the above regards the magisterial jurisdiction; but the collectorate differs from it, nor can I find data on which to assimilate them. The revenue may be taken at 352,057 Rupees say three and a half laks (£35,000) and 15,000 rupees for Sayer revenue, 5,000 for the Post Office, and 25,000 for the stamps. As to other things, I will only add that half the district is under water in the rains; that the soil is poor, the cultivation bad, and the people inept. The landed proprietors are generally absentees, and the few who remain are engaged in endless quarrels, in which usually their nearest relations are their most decided enemies."

The Rev. Lal Behari Dey writing to me from Serajgunge in Mymensingh last January, after a tour with some of his native Christian companions through the Pubna district, said

"I preached in the Bazar of Pubna to a great multitude and gave away upwards of one hundred and fifty scriptures. So great was the eagerness, I have almost called it, the rage, of the people to get the scriptures, that they trod upon one another, and myself was pushed into the crowd and received a blow or two into the bargain, and I desisted from giving away more copies being apprehensive of a row for which I should have to answer before the Police.

"We entered the *Yomuna*, the *Joboona* of Tassin's map, on Monday week the second instant and since that time we have begun our regular work systematically. The *Yomuna* is a splendid river sometimes upwards of four miles broad, but it is sadly disfigured with sand-banks which are by no means few and far between. The first

village which we visited on the banks of the *Yomuna*, brought us tidings of Mr. Bion of Dacca, who had visited that village on his way, as the people told us, to Pubna. This is the only place where we heard of Mr. Bion.

"On our way up to Serajgunge we visited a great many villages (and some of them of considerable size) where the gospel had never been heard, and the people of which had never seen a gospel or a tract. The simple and timid inhabitants of some of the remote and obscure villages at first refused to take our books, because they thought we were *Company Bahadoor's* agents sent for some sinister purposes.

"It is no easy matter to distribute the scriptures among small villages; as they do not assemble together in a public place, we have very often to go literally from house to house. If we do not find people at the entrance of a house, which is very often the case, we boldly enter into the house itself, and call out, "Is any body in?" when some body is sure to peep out. The people do not seem to understand the object of our taking so much trouble, and we have found great difficulty in convincing many of them that our only object was to do good to their souls.

"We meet with encouragement every where. Every where the people listen to us with marked attention. They receive the Word of God with the greatest alacrity. In the market of *Kandapara* where we published the word of life to hundreds of people, and gave away two hundred Scriptures and Tracts, a boy of about ten years of age came to me with tearful eyes, and begging for a copy of the gospel, stretched to me his little hand and offered a pice. As we went from village to village, people have sometimes run out of breath across fields and over hedges, and all for a gospel or a tract. We have preached not merely on the banks of the river but have gone six, and seven miles into the interior and proclaimed the glad tidings of salvation. In the market of *Kagmari* about five miles from the bank of the *Yomuna*, we found a vast crowd almost to a man ignorant of the very name of "Christian;" every where we see hundreds of villages teeming with population who are being destroyed for lack of knowledge. The harvest truly is plenteous, but the labourers are few. And yet every place is accessible to the herald of the cross. We have preached in the poor man's hut and the wealthy zemindar's stately mansion, in the ryot's rice field and the *Darogah's Cutcher-ry* (the office of the Police Inspector) with as great freedom and acceptance, as in the public thoroughfares and the open market-places."

But encouraging as appearances may be among the poorer classes in Pubna, or in those parts which have been thus traversed, there is no Missionary for the district, nor is there any Government School; but the establishment of one here, and another at Bograh, is in contemplation as I shall have occasion presently to state.

This is the last district we have to mention in the province of Bengal. The general result of our investigation as to the extent of Missionary agency now in operation, is exhibited in the following tables from Mr. Mullens's statistics up to the end of 1851. They include however Orissa as well as Bengal, and the names of the Missionaries are corrected to the present date.

Missions in the Presidency of BENGAL.										Orissa-Assam.												
STATIONS.	No.	SOCIETIES.	When begun.	PREACHERS.	NATIVE CHURCHES.			BOYS' SCHOOLS.			GIRLS' SCHOOLS.			Eng. Churches.								
					Native Catechists.	No. of Members.	Excluded.	Admitted.	Vernac.	Boarding.	English.	Day.	Boarding.							Schs.	Girls.	Schs.
<b>ORISSA.</b>																						
BERRAMPORE, (GANJAM.)	1	Gen. Baptist Mission.	1837	Revs. I. Stubbins; H. Wilkinson.	3	1	9	2	41	212	..	1	50	..	..	..	1	28	1			
PIPPLY,.....	1	Ditto.	1849	Revs. W. Miller; W. Bailey.	2	1	1	2	16	22	2	24	..	..	..	1	4	..	..			
CUTTACK, ....	1	Ditto.	1822	Rev. J. Buckley; Mr W. Brooks.	7	1	12	4	133	358	3	38	1	50	..	..	1	51	1			
CHOGA, near CUTTACK,	1	Ditto.	1833	.....	1	1	2	2	66	158	1	19	..	..	..	..	..	..	..			
BALASORE, ....	1	Amer. Free-Will Bapt.	1838	Revs. O. R. Bachelor; R. Cooley.	2	1	2	1	15	100	2	40	1	36	..	..	1	5	..			
JELASORE, ....	1	Ditto.	1840	Rev. J. Phillips.	2	1	4	1	16	56	2	30	..	..	..	1	6	..	..			
<b>ASSAM.</b>																						
SIBSAGOR, ....	1	Amer. Bapt. Mission.	1841	Revs. N. Brown; J. Whiting.	2	1	..	..	14	39	9	280	..	..	..	..	1	9	..			
NOWGONG, ....	1	Ditto.	1842	Revs. M. Bronson; I. J. Stoddard.	2	1	1	1	11	61	3	100	1	50	..	..	1	15	..			
GOWHATI, ....	1	Ditto.	1843	Revs. A. H. Danforth; W. Ward.	1	1	2	9	17	2	80	3	..	..	..	2	1	13	1			
TEJPUR, ....	1	Local Society	1850	Rev. C. Heaslemeyer.	..	1	2	2	2	1	30	..	3	..	..	1	4	..	1			
DEBAGHUR, ..	1	Prop. Gospel Society.	1851	Rev. E. Higgs.	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..			

Missions in the Presidency of BENGAL. Town of Calcutta.																		
STATIONS.	SOCIETIES.	When begun.	PREACHERS.		NATIVE CHURCHES.			BOYS' SCHOOLS.				GIRLS' SCHOOLS.				Eng. CHAPELS.		
			Missionaries.	Native Catechists.	No. Admitted.	Excluded.	Members.	NATIVE CHRISTIANS.	Vernac. Schs.	Boys.	Schs.	Boarding Schs.	English Schs.	Day Schs.	Boarding Schs.			
NIMTALI, &c... (CALCUTTA.)	Free Church of Scotland.	1830	Revs. Dr. Duff; W. S. Mackay; D. Ewart; T. Smith; T. Gardiner.	6	1	..	27	52	..	..	{	1	1309	1	100	..	..	1
SIMLA, .....	Estab. Church of Scotland.	1845	Revs. Lal Behari Day, J. Ogilvie; J. Anderson; Rev. J. Whyte.	1	1	2	12	19	..	..	..	..	1	1305	..	..	..	..
MIRZAPORE, .	Church Mission Society.	1816	Revs. G. G. Outthbert; (Sec.) T. Sandys; J. Long; E. C. Stuart.	1	1	15	60	200	8	653	1	46	1	350	..	1	24	1
LAL BAZAR, ...	Baptist Mission Society.	1809	Revs. J. Thomas; G. Pearce; A. Leslie; J. Wenger; C. B. Lewis; C. C. Aratoon.	2	1	..	35	60	..	..	..	..	..	..	..	..	..	1
INSTALLY, ....	Ditto.	1838		2	1	3	40	100	..	..	1	12	1	80	1	12	..	..
KALINGA, ....	Ditto.	1822		2	1	6	4	50	100	..	..	..	..	..	..	..	..	1
CIRCULAR ROAD	Scottish Ladies' Female Ed. Society.	1848	Rev. J. Yule.	1	..	..	..	42	..	..	..	..	..	7	286	1	42	..
WELLESLEY Sq.	Prop. Gospel.	1847	Rev. W. O'B. Smith.	1	1	..	41	124	..	..	..	..	1	106	..	..	..	..
CAMAC STREET.	Free Church of Scotland.	1838	Rev. J. Fordyce.	1	..	..	..	35	..	..	..	..	..	..	..	1	50	..
BHOWANIPORE, &c.	London Mission Society.	1838	Rev. A. F. Lacroix; J. Paterson; Dr. Boaz; J. H. Parker; J. Mullens; W. H. Hill; E. Storrow.	1	1	8	28	92	3	140	1	6	3	775	..	1	32	2
ALLIPORE, ....	St. Paul's Cathedral Miss.	1850	Revs. C. Davies; J. Yates; T. Moore.	1	..	..	..	10	1	87	..	..	1	80	1	30	..	..



Missions in the Presidency of BENGAL. Suburbs of Calcutta.																		
STATIONS.	No.	SOCIETIES.	When begun.	PREACHERS.		NATIVE CHURCHES.			Boys' SCHOOLS.				Girls' SCHOOLS.					
				Missionaries.	Native Catechists.	No.	Admitted.	Excluded.	No. of Members.	CHRISTIANS.	Vernac.		Boarding.		English.		Day.	
											Schs.	Boys.	Schs.	Boys.	Schs.	Boys.	Schs.	Boys.
DUMDUM, .....	1	Bap. Miss. ....	1816	....	1	1	...	12	16	..	..	..	..	..	..	..	..	1
KRISHNAPORE, ..	1	Lon. Mis. Soc. 1830		....	1	1	2	9	100	1	15	..	..	..	..	..	..	..
THAKURPUKUR,	1	Ch. Mis. Soc. 1830		....	2	1	6	44	283	3	234	1	35	..	..	..	1	23
TALLYGUNJE, &c.	2	Prop. Gos. Soc. 1829	Rev. J. T. Babonau.	....	..	9	...	507	1594	4	150	1	20	..	..	..	1	6
RAMAKALCHOKKE AND GUNGREE.	2	Lon. Mis. Soc. 1826		....	3	2	2	111	475	5	178	..	..	..	..	..	..	..
BARRIPORE, ....	1	Prop. Gos. Soc. 1833	Rev. C. E. Driberg.	....	1	2	...	281	674	1	45	..	..	..	..	..	1	..
MOGRA HAT, ...	1	Ditto.	1833	Rev. J. G. Driberg.	..	1	...	196	482	..	..	..	..	..	..	..	..	..
DHANGHATTA, ..	1	Ditto.	1838	Rev. H. J. Harrison.	..	1	...	142	656	1	35	..	..	..	..	..	..	..
NURSIDARCHOK,	1	Bap. Mis. Soc. 1829		....	5	1	2	50	326	1	18	..	..	..	..	..	..	..
MALAYPŪR, ....	1	Ditto.	1845	....	1	1	3	5	20	1	50	..	..	..	..	..	..	..
KHARI, .....	1	Ditto.	1829	....	1	1	4	45	235	1	30	..	..	..	..	..	..	..
LUKHYANTIPORE, 1		Ditto.	1829	....	3	1	8	4	63	250	1	40	..	..	..	..	..	..
TUMLOOK, .....	1	Prop. Gos. Soc. 1841		....	1	1	..	50	14	1	20	..	..	..	..	..	..	..



Missions in the Presidency of <b>BENGAL.</b>																					
STATIONS.	N <sup>o</sup> .	SOCIETIES.	When begun	PREACHERS.		NATIVE CHURCHES.				BOYS' SCHOOLS.				GIRLS' SCHOOLS.				Eng. Chapels.			
				Missionaries.	Native Catechists.	No. of Members.	Excluded.	Admitted.	NATIVE CHRISTIANS.	Vernac.	Boys.	Schs.	Boys.	Schs.	Boys.	Schs.	Boys.		Schs.	Boys.	Schs.
<b>Krishnaghar Zillah.</b>																					
KRISHNAGHUR...	1	Ch. Mis. Soc.	1831	Revs C. H. Blumhardt; S. Hassell.	1	1	...	...	38	360	4	166	1	32	1	117	..	..	1	26	1
CHAPRA.....	1	Ditto.	1838	Rev. C. Kruckeberg; Mr. P. Ansonge.	1	1	..	..	92	558	4	154	1	58	..	..	..	..	1	48	..
KAPASDANGA. ..	1	Ditto.	1838	Rev. F. Schurr.	..	1	29	3	108	833	4	305	1	65	..	..	..	..	1	68	..
RATANPORE. ....	2	Ditto.	1838	Rev. C. Lipp; Mr. H. Ansonge.	2	1	..	9	133	1172	6	321	1	88	..	..	..	..	1	69	..
BOLLOHPORE. ...	1	Ditto.	1848	Rev. J. G. Lincke.	1	1	5	3	57	806	3	150	1	60	..	..	..	..	1	69	..
SOLO. ....	1	Ditto.	1838	Rev. C. Bonwetsch.	..	1	...	...	27	791	4	140	1	60	..	..	..	..	1	76	..
JESSORE.....	10	Bap. Mis. Soc.	1800	Revs. J. Parry; J. Sale.	8	10	21	17	213	470	4	160	..	..	..	..	..	..	1	13	..
BARISÁL .....	10	Ditto.	1828	Rev. J. C. Page.	11	10	24	34	181	1250	4	*111	..	..	..	..	..	..	1	22	..
CHITTAGONG.....	1	Ditto.	1812	Rev. J. Johannes.	5	2	17	3	59	110	2	32	..	..	..	..	..	..	1	10	1
DACCA. ....	1	Ditto.	1816	Revs. R. Bion; R. Ro. binson.	4	1	...	...	25	70	..	..	..	..	..	..	..	..	..	..	..
SYLHET. ....	1	Welsh. Calv. Methodists.	1853	Rev. W. Pryse.	2	1	3	..	5	5	1	34	..	..	..	..	1	19	1	7	..
CHEERA.....	1	Ditto.	1841	Rev. W. Lewis.	..	1	4	..	23	100	4	60	1	19	1	26	1	17	1	11	..
DARJILING. ....	1	Private.	1842	Revs. W. Start; W. Niel.	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
DINAPORE.....	1	Bap. Mis. Soc.	1805	Rev. H. Smylie.	1	1	6	2	21	68	2	120	..	..	..	..	..	..	..	..	..

\* Heads of these, there are adult schools, containing 100 men and 150 women.

\* Besides these, there are adult schools, containing 100 men and 150 women.

### Chapter XXX.

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Many important subjects remain to be noticed ere we proceed to the province of Behar. A just apprehension of the Church's duty to this country, cannot be formed, without a consideration, not merely of the numbers of the people, but also of their character and condition. It will be needful, therefore, for us to enter on this subject now. But it is one of much difficulty. The general character and condition of the inhabitants of a South Sea Island, even if it be one of the largest, are easily sketched; but when, instead 50,000 or even 100,000 people in a compact island, living almost in a state of nature, we have to deal with fifty millions in a great country, living under very various influences, and divided into two great religious bodies, and affected, partly by ancient customs and the remains of the ancient system of Government and jurisprudence, and partly by the British system of both, the case is very different. As to the general character of the people, perhaps the best account is that given by Mr. Macaulay. Speaking of the Bengali, as distinguished from the inhabitants of other parts of Hindustan, he says, "The physical organization of the Bengali is feeble even to effeminacy. He lives in a constant vapour bath. His pursuits are sedentary, his limbs delicate, his movements languid. During many ages he has been trampled on by men of bolder and more hardy breeds. Courage, independence, veracity, are qualities to which his constitution and his situation are equally unfavorable. His mind bears a singular analogy to his body. It is weak even to helplessness for purposes of manly resistance, but its suppleness and its tact move the children of sterner climates to admiration, not unmingled with contempt. All those arts which are the natural defence of the weak, are more familiar to this subtle race than they were to the Ionian of the time of Juvenal, or to the Jews of the darkest ages. What the horns are to the buffalo, what the paw is to the tiger, what the sting is to the bee, what beauty, according to the old Greek song, is to woman—deceit is to the Bengali. Large promises, smooth excuses, elaborate tissues of circumstantial falsehood, chicanery,

perjury, forgery, are the weapons, offensive and defensive, of the people of the lower Ganges. All these millions do not furnish one sepoy to the armies of the Company. But as usurers, as money-changers, as sharp legal practitioners, no class of human beings can bear a comparison with them. With all his softness, the Bengali is by no means placable in his enmities, or prone to pity. The pertinacity with which he adheres to his purposes, yields only to the immediate pressure of fear. Nor does he lack a certain kind of courage, which is often wanting to his masters. To inevitable suffering, he is sometimes found to oppose a passive fortitude, such as stoics attributed to their ideal sage. An European warrior who rushes on the battery of cannon, with a loud hurrah, will shriek under the surgeon's knife, and fall into an agony of despair at the sentence of death. But the Bengali, who would see his country overrun, his house laid in ashes, his children murdered or dishonoured, without having the spirit to strike one blow, has yet been known to endure torture with the firmness of a Mutius, and to mount the scaffold with the steady step, and even pulse, of Algernon Sydney."

The powerful mind of Robert Hall depicted the influence of idolatry on the native character, with equal justice, though he had no personal acquaintance with India. "Idolatry," he said in his address to the Rev. Eustace Carey "is not to be looked upon as a mere speculative error respecting the object of worship, of little or no practical efficacy. Its hold on the mind of a fallen creature is most tenacious; its operation most extensive. It is a corrupt practical institution, involving a whole system of sentiments and manners, which perfectly moulds and transforms its votaries. It modifies human nature, in every aspect under which it can be contemplated, being intimately blended and incorporated with all its perceptions of good and evil, with all its impressions, passions, and fears. In a country like India, where it has been established for ages, its ramifications are so extended as to come in contact with every mode, and every incident of life. Scarcely a day or an hour passes with a Hindû, in which by the abstinencies it enjoins, and the ceremonies it prescribes, he is not reminded of his religion. It meets him at every turn, presses like the atmosphere on all sides, and holds him by a thousand invisible chains. By incessantly admonishing him of something he must do, or something which he must forbear, it becomes the strongest of his active habits; while the multiplicity of objects of worship, distinguished by an infinite variety in their character and exploits, is sufficient to fill the whole

sphere of his imagination. In the indolent repose which his constitution and climate incline him to indulge, he suffers his fancy to wander without limit, amidst scenes of voluptuous enjoyment, or objects of terror and dismay ; while revolving the history of his gods, he conceives himself absorbed in holy contemplations. There is not a vicious passion he can be disposed to cherish ; not a crime he can be tempted to commit, for which he may not find a sanction and an example in the legends of his gods. Though the system of polytheism established in India, considered in an argumentative light, is beneath contempt, being destitute of the least shadow of proof, as well as of all coherence in its principles ; yet viewed as an instrument of establishing a despotic empire over the mind, nothing, it must be acknowledged, was ever more artfully contrived ; not to mention the distinction of castes, which is obviously adapted to fix and to perpetuate every other institution."

The description given by Mr. Macaulay will prepare for the statement, that in the whole Presidency of Bengal (exclusive of Pegu, the recent seat of war,) the whole number of troops is little more than ten thousand Natives and one thousand five hundred Europeans. Yet peaceful and timid as these millions of people generally are, the annals of crime are marked by rather a remarkable number of violent offences. The report of the superintendent of Police for 1851, (I have not seen any later) states the number of homicides in his jurisdiction, (which does not include Orissa, Assam, Chittagong, or the South Western Agency,) at 562; being an increase on the average of the preceding eight years of ten per cent.; the number of burglaries was 19,293 being an increase of 4,418 on the same average. The number of affrays had also largely increased. But I am inclined to think, that the increase was far more in the proportion of crimes detected and reported, than in the number of crimes actually committed, and that a further improvement in the administration of justice would lead to a vastly larger discovery of offences. The number of dacoities detected in 1851 was 833, being an increase of 314 on the average of eight years, and it is certain that by no means all the dacoities committed are made known. This species of crime is peculiar to Bengal, and marks strikingly the character of the people. It is the crime of gang-robbery: robbery committed commonly at night, by considerable hordes of men, usually organized for the purpose, and frequently sheltered by the zemindars, who share the plunder; and is commonly accompanied by violence and bloodshed. Wherever a house is known to contain money to any considerable extent, a dacoity may be

expected. Even near Calcutta, the number of such offences recently, so rapidly increased, and such complete impunity appeared to accompany a great number of cases, that the Government were compelled to pass a law to meet the difficulty, and to clothe a special judicial officer with extraordinary powers to suppress the system. One of the worst attendant circumstances, or rather consequences, of the offences, unhappily has been the great doubt of the guilt of some of those who have been actually convicted. Whenever a dacoity attracts special attention, the police are stirred up to discover the offenders and there is too much reason to fear that when they can not find the actual criminals, they extort confessions, or manufacture evidence, to convict others. I heard of a case of the kind some years ago. The house of Mr. Smylie, the Missionary at Dinagepore, was assailed by dacoits, one of his servants was killed, and he narrowly escaped the same fate. As the houses of Europeans are rarely attacked, this event attracted more than usual notice, and the Police were set diligently to work; the result was, that a man from that neighbourhood was convicted, and sent to jail for life. Two or three years after, in some confessions of men who had been discovered in connection with organized bands of robbers called Keechucks and Budducks, it was found by Mr. Hawkins, who was then Registrar of the Sudder Court, that the offence at Mr. Smylie's house had been committed by strangers to the Dinagepore district; and on further enquiry, as to the disposal of a silver watch they had stolen, the confessions were proved to be correct, and it was found too, that the poor convict had nothing to do with the matter. Further investigations followed, and the man was liberated; and I am sorry to add, that it was not till then, that sufficient attention was drawn to the fact, that at the time of his trial he had unmistakeable marks of having been cruelly tortured. There was, in fact, no doubt, that his confession had been extorted by tortures, which I need not describe.

I might mention the details of some dacoities that are exceedingly horrible, and that serve to illustrate at once the cowardice and the cruelty of the people; but I refrain. Suffice it to say, that when the Bengali like the Chinese has the power;—is confident in numbers and strength, and can surprise or overpower his foe,—he is a savage and pitiless foe. He seldom or never will attack any person or place, if he believes that fire arms will be used against him; he will avoid a fair and open encounter; but he is not backward to commit acts of violence, and often acts of refined and excessive cruelty, when he can do so with safety. It is not

surprising, therefore, that judicial experience in Bengal, is connected with the recollection of many cases of heartless, cold-blooded atrocity. Such experience also, makes the mind familiar with the vile affections of the people,—a vile pruriency of mind, and vices of the most hateful and debasing character, and many things which are not fit to be so much as named among Christians.

The domestic affections, especially the filial affections of the people, however, are commonly very strong; much more so than is usually supposed. They are temperate in their diet; and almsgiving is probably as prevalent in this country as in any. The tie between husband and wife among the Hindus, is much more a tie of real attachment and sympathy, than is generally believed: much more so, indeed, than among the Muhammadans. The mass of the people are tractable, and exemplify frequently, many interesting and amiable qualities. When kindly treated as servants, they are usually affectionate or at least faithful, and not a few have exhibited, like Dr. Judson's Bengali servant through the Burmese war, a remarkable strength of endurance and fidelity. The children almost universally are treated with tenderness and indulgence, when superstition does not intervene to destroy the natural love of the parents. Though not ordinarily physically energetic, the Bengali is a patient industrious workman, and frequently an ingenious mechanic; and the boatmen and other classes exhibit amazing powers of sustained labour. The most distinguishable of all the national vices, probably, is falsehood, and from this springs mutual deceit, the want of confidence, and perjury, and forgery in courts of justice.

The chief causes of the present unsatisfactory moral condition of the people, are the government under which the country was so long oppressed, the character of the popular religion, and the influence, continued to this day, of the native landholders and the Police. Probably no nation in the world could long resist the combined operation of these causes. They have had a direct tendency to crush every thing noble and generous, and to drive the people into the extremity of servility and selfishness. The old Government was intolerant, corrupt, and capricious; and the Hindu priests wherever Muhammadanism left them in power, taught the people to treat them as gods, and then instructed them in the worship of deities who were even more wicked than themselves. One class of the Brahmans, the Kulins, were at liberty to marry as many wives as they chose, and if they died, the helpless girls who, in some cases, had scarcely seen their husbands, were doomed



to die as Suttees, or to live on, like other widows, objects of aversion, to whom widowhood was supposed to be the punishment for sins in some former state of being. The religious knowledge of the people consisted chiefly of extravagant, or of filthy legends, and the idols offered for worship were usually revolting to decency. The chief sin of all, was disrespect to a Brahman; to commit perjury for him was a virtue. By caste, man was unnaturally severed from man; by toilsome pilgrimages families were broken up, and children often were left to perish; and the heart was too frequently hardened by being accustomed to the sight of misery. Infanticide was prevalent; the practice of human sacrifices was undoubtedly sanctioned by the Shastras; women were drowned in the rivers or suffocated in pits, and lepers were burned, and children offered to crocodiles and sharks. The most pious men were considered to be the sunnyassies, who wandered naked through the country, holding up some shrivelled limb, or performed some penance between four fires, or retired to endure the cold and heat of the forests in solitude. All these things were *common*. Now and then, the remains of this Brahmanical ascendancy may be discovered at the present time, but it is difficult now, fully to understand things as they formerly were. It is very important that this should be remembered. We cannot fully appreciate the state of Society in Bengal at the present time, without looking back, and considering what it was: how the most horrible social customs were not merely tolerated, but were popular; how an artful and cruel priesthood ruled a debased people, with a rod of iron. We know now, that many of the temples are the abodes no less of lust and plunder, than of superstition and ignorance; we see now, that the treatment of widows in this country, the seclusion and ignorance of other females, the evils of marriages in infancy, the disgraceful emblems of divinity and other objects of worship, the vile fables of the gods, the cupidity of the priests, the fear of the wandering sunnyassis, the false standard of holiness, and the practice of pilgrimages, combine to diffuse wretchedness and degradation through the land; but we cannot fully realize the state of Bengal eighty, or even fifty years ago, before British influence was generally felt, and when Hinduism being liberated from the oppression of the Muhammadan government, exhibited its full proportions of wickedness. To understand in any degree the progress that has been made, it is necessary to look back, and therefore painful as it is to recur to such scenes of horror, and long as the extract must be, I must quote from the pamphlet published by Mr. Johns in 1819, entitled "A collection of facts and opinions relative to

the burning of widows and other destructive customs prevalent in British India." The noble suppression of Suttee by Lord William Bentinck in 1829, has cast out of remembrance, the events that awakened so powerfully public indignation, prior to that time; and a new generation is growing up which will fail to appreciate what God hath wrought, unless it is supplied with information of the actual state of things in bygone days. I confine myself to Bengal, and do not quote all the cases given by Mr. Johns. Were I to proceed out of Bengal, it would be easy to show that at Allahabad, at the junction of the Ganges and Jumna, the drowning of women was very common, till Mr. A. Colvin, when magistrate there, suppressed the practice, by threatening to treat the assistant Brahmans, (who took active part in the horrid transactions,) as guilty of murder; and beyond Allahabad, the prevalence of female infanticide, almost up to the present time, would be easily proved. And confining myself to Bengal it would be equally easy to show, that other practices, besides those mentioned in Mr. Johns were common—such as people throwing themselves under the heavy car of Juggurnath, performing penances that involved almost certain death, and the dedication of females to the service of temples, for the worst purposes. But the long series of cases I have to quote will suffice, to exhibit what the people of Bengal were accustomed to, even within the memory of persons around us. What the state of things must have been in more remote ages, when Brahmanism was entirely undisturbed, and before the British had any power in the country, no imagination can conceive; but, most emphatically, *here* Satan had his seat.

"In March, 1799, this horrible ceremony (the Suttee) was witnessed by Dr. Carey. On seeing a concourse of people, he enquired as to the reason of such an assembly—the answer returned was as equivocal. Whether fear, or shame, or both extorted the reply, it was merely, *to burn a dead man!*—On their finding that he possessed no authority, although he protested against it as murder, they seemed more courageous, and as if bidding him defiance, told him, he might withdraw. From this account as well as others we find, *bamboo levers are employed*, not, as the natives pretend, to prevent the fire from falling, but to prevent the hapless victim from quitting the flaming pile.

"*March, 1799.*—As I was returning from Calcutta, I saw the *Sahamoron*, or a woman burning herself with the corpse of her husband, for the first time in my life; we were near the village of Noyascrai. As it was evening we got out of the boat to walk, when we saw a number of people assembled on the river side. I asked them for what they were met? and *they told me, to burn the body of a dead man.* I enquired whether his wife would die with him? they answered yes, and pointed to the woman. She was standing by the pile, which was made of large billets of wood; about two feet and a half high, four feet long and two wide, on the top of which lay the dead body of

her husband. Her nearest relation stood by her, and near her was a small basket of sweetmeats, called kivy. I asked them whether this were the woman's choice, or whether she were brought to it by any improper influence? they answered that it was perfectly voluntary. I talked till reasoning was of no use, and then began to exclaim with all my might against what they were doing, telling them that it was a shocking murder. They told me it was a great act of holiness, and added in a very surly manner, that if I did not like to see it, I might go further off; and desired me to go. I told them I would not go; that I was determined to stay and see the murder, and that I should certainly bear witness of it at the tribunal of God. I exhorted the woman not to throw away her life, to fear nothing, for no evil would follow her refusing to burn. But she in the calmest manner mounted the pile, and danced on it with her hands extended, as if in the utmost tranquillity of spirit. Previous to her mounting the pile, the relation whose office it was to set fire to it, led her six times round it at two intervals; that is, thrice at each circumambulation. As she went round, she scattered the sweetmeats above mentioned among the people; who picked them up, and ate them as very holy things. This being ended, and she having mounted the pile and danced as before mentioned, apparently designed to shew us her contempt of death, and to prove to us that her dying was voluntary, she then lay down by the corpse, and put one arm under his neck, and the other over it; when a quantity of dry cocoa leaves and other substances were heaped over them to a considerable height, and then ghee, or melted preserved butter, poured on the top. *Two bamboos were then put over them and held fast down, and fire put to the pile, which immediately blazed very fiercely, owing to the dry and combustible materials of which it was composed. No sooner was the fire kindled than all the people set up a great shout, 'Hurree Bol, Hurree Bol!' which is a common shout of joy, and an invocation of Hurree, the wife of Hur or Seeb. It was impossible to have heard the woman, had she groaned, or even cried aloud, on account of the mad noise of the people; and it was impossible for her to stir or struggle, on account of the bamboos which are held down upon them like the levers of a press. We made much objection to their using these bamboos, and insisted that it was using force to prevent the woman getting up when the fire burnt her. But they declared it was only done to keep the fire from falling down. We could not bear to see more, but left them, exclaiming loudly against the murder, and full of horror at what we had seen.*

*"Two Women burnt in one Fire, witnessed by Mr. Ward.*

"March 2, 1802. This day we went to witness and bear testimony against the burning of two women with the dead body of their husband, about half a mile from our house. One or two of our brethren said, they saw one of them struggling to get up and come out; but *she was immediately prevented by the Brahmans*, who heaped up more faggots at that end of the pile. The children of the unhappy women appeared in great distress; and the eldest son, a lad of about eighteen, who according to custom had lighted the pile, though he seemed to feel nothing at the time, yet after the fire was lighted, appeared in an agony, and walked off, leaning on the shoulders of two young men!" WARD, *Periodical Accounts of the Baptist Missionary Society*, vol. ii. p. 245.

*"Three Women burnt in one Fire.*

"April 11, 1803. Our [native] brother Kristno saw this day, a quarter of a mile from our house, three women mount the funeral pile with their dead husband! The causes for weeping and lamentation are so numerous and distressing, that if our eyes were fountains of tears, there would scarcely be a tear for every lost soul in our immediate circles." WARD, *Ibid.* p. 425.

"August 13, 1803. We learnt to-day, by a letter from Mr. Fernandez, that our brahman's wife was burnt with him. Although we have his two brothers and other relations about us, *they so sedulously concealed it*, that we were totally ignorant of it till now. We however thought it now our duty to bear testimony against this infernal practice, by discharging the elder brother, who kindled the fire, from our service for ever, as a man whose hands are stained with blood." MARSHMAN, *Ibid.* p. 412.

"Jan. 9, 1804. Between Serampore and Calcutta, at no great distance from us, we saw a multitude of people at the river side, setting fire to a funeral pile, in which one woman, if no more, was burnt alive. This murderous scene filled me with horror and trembling! My feelings on this occasion I cannot describe. *I saw the large bamboos with which they held the poor creature down, till her life was gone.*" CHAMBERLAIN, *Ibid.*

*"Four hundred and thirty-eight burnt in the year 1803.*

"Jan. 3, 1804. Sheetaram and Koobeer [two native Christians] returned home this day. From actual inquiry at all the villages and towns for thirty miles round Calcutta, it appears that, during the last year, no less than FOUR HUNDRED AND THIRTY-EIGHT WIDOWS have perished in the flames kindled by these murderous brahmans. *Ibid.* vol. iii. p. 30.

*"Two Women burnt in one Fire.*

"In Nov. 1804, *two women*, widows of a brahman, burnt themselves with his body at Barnagore, within two miles of Calcutta. About the same time, a woman burnt herself at Kallee Ghant with the body of a man not her husband. In Orissa, when the wife of a man of rank burns, all his concubines must burn with her. In the event of their refusal, *they are dragged per force* to the place, and pushed with bamboos in the flaming pit. It is usual there to dig a pit, instead of raising a pile. The truth of this fact is attested by Pundits now in the College of Fort William, natives of that province." BUCHANAN, *Appendix to Memoir*, p. 104.

"In 1804, within thirty miles round Calcutta, in six months, the number of widows who were burnt with their husbands, was one hundred and sixteen. In this report no account was taken of burnings to the west of Calcutta, nor further than twenty miles in some other directions, so that the whole number within thirty miles must have been greater than is here stated.

"The report was made by ten Hindus stationed at different places during the whole six months. They rendered a monthly account, specifying the name and place, so that every instance was subject to an immediate investigation.

"The average number per month, within the above mentioned district, is nearly twenty. One of the above was a girl of eleven years of age. Instances occur of children of ten years old burning with their husbands." BUCHANAN, *Ibid.* p. 103.

"In the year 1807, this horrible ceremony was witnessed by Dr. Marshman, the learned author of 'Clavis Sinica.' He with several of the brethren in the mission attended the fatal spot. The particulars are by him carefully collected, and presented in a natural and forcible narrative.

"Jan. 9, 1807. A person informing us that a woman was about to be burnt with the corpse of her husband near our house, I with several of our brethren hastened to the place; but before we could arrive the pile was in flames.

"It was a horrible sight! *The most shocking indifference and levity appeared amongst those who were present. I never saw any thing more brutal than their behaviour. The dreadful scene had not the least appearance of a religious ceremony. It resembled an abandoned rabble of boys in England, collected for the purpose of worrying to death a cat or a dog. Such were the confusion, the levity, the bursts of brutal laughter, while the poor woman was burning alive before their eyes; that it seemed as if every spark of humanity was extinguished by this cruel superstition. A bamboo, perhaps twenty foot long, had been fastened at one end to a stake driven into the ground, and held down over the fire by men at the other. That which added to the cruelty was, the smallness of the fire. It did not consist of so much wood as we consume in dressing a dinner; and this fire was to consume the living and the dead! I saw the legs of the poor creature hanging out of the fire, while her body was in flames. After a while, they took a bamboo, ten or twelve foot long, and stirred it, pushing and beating the half-consumed corpses, as you would repair a fire of green wood, by throwing the unconsumed pieces in the middle. Perceiving the legs hanging out, they beat them with the bamboo for some time, in order to break the ligatures which fastened them at the knees; for they would not have come near to touch them for the world. At length they succeeded in bending them upwards into the fire; the skin and muscles giving way, and discovering the knee sockets bare, with the balls of the leg-bones;—a sight this which made me thrill with horror, especially when I recollected that this hapless victim of superstition was alive but a few minutes before. To have seen savage wolves thus tearing a human body limb from limb, would have been shocking; but to see relations and neighbours do this, to one with whom they had familiarly conversed not an hour before, and to do it with an air of levity, was almost too much to bear.*

"Turning to the Brahman, who was the chief actor in this horrid tragedy, a young fellow of about twenty-two, and one of the most hardened that I ever accosted, I told him, that the system which allowed of these cruelties could no more proceed from God than darkness from the sun; and warned him that he must appear at the judgment-seat of God to answer for this murder. He with a grin, full of savage contempt, told me that 'He gloried in it; and felt the highest pleasure in performing the deed.' One of them answered, that 'the woman had burnt herself of her own free choice; and that she went to the pile as a matter of pleasure.' '*Why then did you confine her down with that large bamboo?*' '*If we had not she would have run away.*' '*What, run away from pleasure?*' I then addressed the poor lad who had been thus induced to set fire to his mother. He appeared about nineteen. 'You have murdered your mother; your sin is great. The sin of the brahman who urged you to it is greater; but yours is very great.' '*What could I do?*' said he, '*it is the custom.*' 'True; but

this custom is not of God, but proceedeth from the devil, who wishes to destroy mankind. How will you bear the reflection that you have murdered your only surviving parent?" He seemed to feel what was said to him; but just at this instant that hardened wretch, the brahman, rushed in, and drew him away, while the tears were standing in his eyes. After reasoning with some others, and telling them of the Saviour of the world, I returned home with a mind full of horror and disgust. MARSHMAN, *Periodical Accounts of the Baptist Missionary Society*, vol. iii. p. 325.

*"A poor Widow attempting to escape from the Flames, is beaten back at the command of her own Father."*

"Oct. 12, 1807. There died lately at Cutwa, a Hindoo, who left behind him a young widow. Her father was a pundit, and esteemed a very holy man. The young widow said, at the time of her husband's death, that she would burn with him. But when the time came, and the funeral pile was lighted, she revolted, and struggled to get out of the flames. The father perceiving this, called to the people who stood by with bamboos in their hands, to beat her back. With these bamboos they stir the fire, beat the extremities of the body, cleave the skull, &c. They instantly obeyed, and literally beat out her brains, while she was endeavouring to escape! MOORE, *Periodical Accounts*, vol. iii. p. 405.

*"The unfeeling Conduct of the Natives on such Occasions."*

"Cutwa, Nov. 2, 1807. Last Tuesday, as we were returning from Dewan-gunj, I heard some of the people saying that a woman was about to eat fire: and at the ghaut, the *dhola* was sounding the death peal; and beyond, the murderers were preparing the pile. Some of them called out to me in triumph; but I was seized with such horror that I could not see this dreadful sight. I testified to the brahmans at the pile against the horrid design; and assured them that they would find a God, who would punish such murders, in an awful manner. O the dark places of the earth are full of the habitations of cruelty! *The people laughed at the idea of the poor creature's wallowing in fire, and called it a show!* From observation, and the conversation of the people, I have great reason to fear, that this horrible custom is very prevalent here. They make nothing of it, nor are at all affected with it. O God, abolish and pardon this sin!" CHAMBERLAIN, *Ibid.* p. 6.

*"Thirteen Women burnt with the dead Body of one man."*

"In this month, at Saudabad, a little below Moorsshedabad,\* THIRTEEN WIDOWS were burnt with their husband Ram-narayana, a Koolina Brahman, aged 81, leaving nineteen sons and thirteen daughters." *Idem.* Feb. 1812.

*"Twelve Women burnt in one Fire."*

"At Chinakuli, a Koolina brahman died within the above period. He had married twenty-five women, thirteen of whom died during his lifetime; the remaining TWELVE perished with him on the funeral pile, leaving thirty children to deplore the fatal effects of this horrid system." *Idem.* June, 1812.

*"Three Women burnt at a distance from their Husband."*

"At the close of the year 1812, Ram-mohun-sena, a clerk in the Serampore printing office, saw three women burnt to death in a pit at Vaidya-batee. When the blaze ascended to a great height, the women leaped into the pit, amidst the sounds of music,

\* About 120 miles above Calcutta.

and the shouts of the surrounding fiends, and were instantly covered by the burning combustibles. They were the wives of a Telinga rajah, who had placed his family at this place while he went to Benares as a pilgrim, and where he died. Taking some trifle which had been the rajah's with them into the fire, they thus perished. They had on at the time they plunged into the pit of fire, a profusion of gold ornaments. Vaidya-batee is about three miles north from Serampore." Idem. Feb. 1814.

*"Instance of a deranged Widow being burnt.*

"In January, 1813, a poor deranged woman was burnt alive with the corpse of her husband, Rughoo-nat'ha, a brahman, at Bujura-pooru in the zillah of Krishnuguru." WARD, *Manners and Customs*, p. 306, Note.

*"Another ineffectual attempt of a wretched Widow to escape from the Flames.*

"A Hindoo of the writer caste, in my employ, informs me, that about two years ago, at a village about two miles from hence, a woman was burnt, after an attempt to escape from the flames! The friends of the deceased husband were very poor, and could not afford to procure wood for the funeral pile. They, however, collected a quantity of palmyra leaves for the purpose; and the living woman, with the dead body, were as usual put into the midst of the heap. The fire was kindled, and the woman's clothes consumed; but she struggled, and got out of the flames, and attempted to run away, intreating her pursuers to spare her life! But, alas, intreated in vain;—she was seized and destroyed!" MOORE, Oct. 1813.

*"Fifteen Women burnt.*

"Ramu-Nat'hu, the second Sungskritu pundit in the College of Fort William, saw thirteen women burn themselves with Mooktu-ramu, of Oola, near Shantee-pooru. After the pile, which was very large, had been set on fire, a quantity of pitch being previously thrown into it to make it burn the fiercer, another of this man's wives came, and insisted on burning: while she was repeating the formulas however, her resolution failed, and she wished to escape; but her son, perceiving this pushed her into the fire, which had been kindled on the sloping bank of the river, and the poor woman, to save herself, caught hold of another woman, a wife also of the deceased, and pulled her into the fire, where they both perished."

*"Four Women burnt.*

"Ubhuyu-churunu, a brahman, saw four women burnt with Ramu-Kantu, a Kooleenu brahman, at Vasu-duroonee, near Kalee-ghat. Three of these women were already surrounded by the flames when the fourth arrived. She insisted on being burnt with them: accordingly, after going rapidly through the preparatory ceremonies, (the brahmans in the mean time bringing a large quantity of combustible materials,) some fresh wood was laid near the fire already kindled, upon which this infatuated female threw herself. In a moment, faggots, oil, pitch, &c. were thrown upon her, and amidst the shouts of the mob she expired."

*"A Son, binding his Mother Hand and Foot, throws her into the Fire.*

"About the year 1796, the following most shocking and atrocious murder, under the name of 'suhu-murunu,' was perpetrated at Mujil-pooru, about a day's journey south from Calcutta. Bancha-ramu, a brahman of the above place, dying, his wife at a late hour went to be burnt with the body: all the previous ceremonies were performed; she was fastened on the pile, and the fire was kindled; but the night was dark

and rainy. When the fire began to scorch this poor woman, she contrived to disentangle herself from the dead body, and creeping from under the pile, hid herself among some brush-wood. In a little time it was discovered that there was only one body on the pile. The relations immediately took the alarm, and searched for the poor wretch; the son soon dragged her forth, and insisted that she should throw herself on the pile again, or drown, or hang herself. She pleaded for her life at the hands of her own son, and declared that she could not embrace so horrid a death—but she pleaded in vain: the son urged that he should lose his caste, and that therefore he would die, or she should. Unable to persuade her to hang or drown herself, the son and the others present then tied her hands and feet, and threw her on the funeral pile, where she quickly perished.”

*“Thirty-seven Females burnt alive with the Body of one Man.”*

“The nephew of Gopee-nat’hu, (a brahman employed in the Serampore printing-office,) in the year 1799, saw thirty-seven females burnt alive with the remains of Ununtu-ramu, a brahman of Bagna-para, near Nuddeya. This kooleena brahman had more than a hundred wives. At the first kindling of the fire, only three of them were present; but *the fire was kept burning three days!* When one or more arrived, the ceremonies were performed, and they threw themselves on the blazing fire! On the first day, three were burnt; on the second fifteen; and on the third nineteen! Among these were some forty years old, and others as young as sixteen. The three first had lived with this brahman; the others had seldom seen him. From one family he had married four sisters; two of these were among the slaughtered victims.”

*“Eighteen Women burnt in one Fire.”*

“Some years ago, a Kooleena brahman, of considerable property, died at Sookhuchuru, three miles east of Serampore. He had married more than forty women, eighteen of whom perished on the funeral pile. On this occasion a fire extending ten or twelve yards in length was prepared, into which they threw themselves, leaving more than forty children.”

*“Betrothed Children of Eight Years old burnt.”*

“Instances of children of eight or ten years of age thus devoting themselves are not uncommon. About the year 1804, a child of eight years old was burnt with the dead body of Huree-nat’hu, a brahman of Elo, near Calcutta. At the time the news arrived of the death of this child’s husband, she was playing with other children at a neighbour’s house. Having just before been severely chastised by her aunt, and having formerly suffered much from her, she resolved to burn with the dead body, in order to avoid similar treatment in future; nor could her relations induce her to alter her resolution. She said she would enter the fire, but would not go back to her aunt. As soon as she was laid on the pile she appeared to die, (no doubt from fear,) even before the fire touched her.

“Another instance of the same kind occurred in the year 1802. At Vurisha, near Calcutta, a child eight years old was burnt with her husband. Before she went to the funeral pile, she was compelled to put her hand upon some burning coals, and hold it there for some time, to convince her friends that she should not shrink at the sight of the fire.”



*"A Widow of Fifteen, burnt."*

"About the year 1794, a girl, fifteen years old, who had been delivered of her first child about three weeks, was burnt with her husband, Devee-churunu, a brahman of Muniramu-pooru, near Barrackpore. Her friends remonstrated with her, and did all except (what they ought to have done) use force. When they urged the situation of the infant she would leave, she begged they would not disturb her mind with such things: it was only a female child, and therefore the leaving it was of less consequence. After she had mounted the pile, she sat up, and assured the officiating brahman she then recollected, that in a former birth he was her father."

*"Burying a Widow alive."*

"At Kasheem-Bazar, near Malda, in this month, Shunkuree, aged thirty-one, the widow of Roopnarayuna, a weaver, was buried alive with the dead body of her husband, according to the custom of the Yogees. She left behind her four children." *Circular Letters, Feb. 1812.*

*"A Man and his Wife buried alive in the same Grave."*

"Extract of a letter from Patna, dated Sept. 19th, 1814. 'My hurcarah was lately an eye-witness of two old people who mutually agreed to bury themselves alive: the old woman was a midwife, who attended my family about the year 1786 or 1787. She and her husband were past labour, and had nothing to subsist upon. Her daughter was a grown woman; but she could or would not afford assistance to her aged parents: among the labouring poor, we seldom meet with any principle of duty or humanity manifested to their old and helpless parents; without exception they are a most unfeeling race. The two poor old people, tired of the troubles of life, formed a resolution to end their miserable existence. On the day appointed, a hole was dug for them similar to a well, about the depth of a grave: room was left at the bottom that they might sit, and over their heads two planks were placed, so that the earth, when thrown in, did not fall on them; and steps were cut for their descending. When all was ready, after certain ceremonies were over, they, attended by their priest, approached the well. There was a large concourse of people, to whom they made obeisance; and then turning to those who were related to them, they took their final leave, and descended to the bottom, where, it is said, they embraced each other. When those who helped them to descend placed the planks over them, the earth was thrown in upon the planks just as in a grave containing a coffin. Some listened as the earth was put in, but no voice was heard.'

"Although but few instances of this kind, and of drowning and burning, fall in our way, it is certain, that these customs pervade the whole country, as well as that of sacrificing children to idols. Abundant testimonies, well authenticated, may be had from intelligent natives of all ranks in all parts." *Ibid. March, 1815.*

*"A Man drowned in Sport."*

"Some years ago, as Shivu-shiromonee,\* a brahman, was returning from bathing, with Kasheena'thu, another brahman, they saw a poor old man sitting on the bank of the river, and asked him what he was doing there. He replied, that he was destitute of friends, and was about to renounce life in the Ganges. Kasheena'thu urged him not to delay then, if he was come to die;—but the man seemed to hesitate, and replied,

\* This man himself related the fact to Mr. Ward.

that it was very cold. The brahmun (hinting to his companion that he wished to see the sport before he returned home) reproached the poor trembling wretch for his cowardice, and seizing his hand, dragged him to the edge of the bank, where he made him sit down, rubbed over him the purifying clay of the river, and ordered him to repeat the proper incantations. While he was thus, with his eyes closed, repeating these forms, he slipped down, and sunk into the water, which was very deep, and perished!" *WARD, Manners and Customs*, p. 309.

*"Thirty Persons drowned within two Months at one Place, attested by a Brahman.*

"Gunga-dhuru-shastree, a learned brahman, in the year 1806, during two months which he spent at Pruyagu, saw about thirty persons drown themselves! Almost daily he saw or heard of one or more sunnyassees who thus terminated their existence; and several instances occurred, in which a man and his wife, having no children, drowned themselves together." *Ibid.*

*"Burning of a Leper to death at Cutwa.*

"Sept. 7, 1812. Last week I witnessed the burning of a poor leper. A pit about ten cubits in depth was dug, and a fire placed at the bottom of it. The poor man rolled himself into it, but instantly on feeling the fire begged to be taken out, and struggled hard for that purpose. His mother and sister however thrust him in again; and he was cruelly burnt to death. I find that the practice is not uncommon in these parts." *Circular Letters*, Sept. 1812.

*"Drowning of a Leper at Futwa.*

"The circumstance which you heard me relate of the poor leper took place at Futwa, a little more than a year ago. On hearing the people belonging to the boat say, that a man was going to be drowned, I looked out, and saw the poor creature without either fingers or toes, but in other respects apparently healthy. He was eating very heartily, and surrounded by several people who appeared to have conducted him to the spot. The bank being high, I could not get out of the boat till we got to a considerable distance from the place where the man sat. As I was running towards the spot, I heard the people on the top of the boat call out, 'He is drowned! he is drowned!' His attendants, who appeared to be his relatives, had assisted him down the bank of the river; but whether they pushed him in, or whether he got into the water of his own accord, I cannot tell: but the bank was so steep at the place that he could not possibly get out again. He made great efforts at first to reach the side, but had he been a good swimmer he could not have got out, the stream was so rapid. I saw him struggle much before he sunk to rise no more a living man. I endeavoured to impress on the people who attended him the heinousness of the crime they had perpetrated; but they only smiled at my concern, and said that they had only complied with the wishes of the deceased, who, they added, had neither hands nor feet." *Circular Letters*, Nov. 1812.

*"Drowning of a Leper at Alum-gunj.*

"A Hindu of the writer caste in our employ informed me yesterday, that on the 5th or 6th instant he saw a Hindu carpenter drowned because he had the leprosy. He was carried from one of the ghauts at Alum-gunj in a boat, in the presence of a large assembly of people, and when in deep water put overboard. Two large earthen pots, one filled with sand, the other with barley, were fastened to his shoulders. The

man sunk, but after some time floated on the surface of the water. The people in the boat rowed after him and took him up, but made sure work of it the second time!" MOORE, *Circular Letters*, Oct. 1813.

*"Drowning of a Leprous Woman."*

"On the 12th Nov. 1813, I was an eye-witness of a lamentable and murderous transaction, the drowning of a leprous Hindoo woman in the deepest part of the river. On the above day, at one o'clock in the afternoon, Mr. D. came running to my house, and gave me intelligence of her going by, amidst the noise of drums, trumpets, &c. and attended by vast numbers of natives. I instantly accompanied him to the great road, and beheld the hapless woman seated in a box or palankeen, made of slit bamboos and paper variously coloured, and borne upon men's as well as women's shoulders. She appeared to be in great pain during the procession. Mr. D., Mr. S. and myself went off to Pat'hri-ghaut, where a boat was in waiting for her: in twelve or fifteen minutes she arrived. I sent her a message by one of her attendants, desiring to talk with her: she hesitated a moment, and then desired her palankeen to be brought near me. I approached within hearing, and after she had saluted me, I asked her, 'Is it of your own accord you thus act?' *Ans.* 'Of my own accord.'—'How long have you been afflicted?' 'Three years.'—'How long have you had an intention to act thus?' 'Three months.'—'What is your name?' 'Shyama.'—'Where did you reside?' 'Kajee-baug.'—'Have you any near relations surviving?' 'No, none.'—I then said, 'If I had before known that such was your intention, I should have endeavoured to turn your mind from — Here I was interrupted by the women standing by, who replied, 'Ah! no sir, not so.' The woman added, 'This is no act of theirs; I have prevailed on them, after three months treaty, to bring me hither, and now do not prevent me.' When I asked her, what were her expectations in thus destroying her life; she made no satisfactory reply, but by what she said, she indicated great ignorance of a future state.' After remonstrating with her, 'she seemed to hesitate, and hung down her head; which her attendants perceiving, they cried out, 'God has called her, let her depart.' She then, with a degree of backwardness, added, 'Do not dissuade me, give me leave: ' and immediately she was hurried to the boat, while I stood accusing the instigators of this horrid deed, and assuring them and the woman, (who was still within hearing,) that they would all see me at the general judgment, and have to answer for the murder."

"The boat rowed off quickly to the opposite stream, and we in a little time perceived it behind some sand banks. I hereupon procured a boat, and proceeded in it with a brother to join the above boat; but when we were about four hundred yards distance, we saw the boat stop a while, and the unfortunate woman, with the box or palankeen, let down into the water. I distinctly saw her before she was drowned, and fixed my eyes on her (half a minute) till she disappeared, and in half a minute more, the box was seen floating down the stream." THOMPSON, *Circular Letters*, Nov. 1813.

*"Humane Attempt to rescue a Drowning Leper, seconded by the Police."*

"Mr. W. Carey, of Cutwa, in a letter to Mr. Ward, dated the 4th November, 1814, says, 'Two or three days ago I witnessed a scene more shocking than any I ever saw in this place; a poor weaver was brought here, and cast into the river, with a pan of

water tied round his waist to make him sink ; but providentially the river was shallow, and he was taken out, after being in the water a day and night. Hearing of the circumstance, I went to see him, and found the poor man only affected with rheumatic pains. I had him brought to my house, but I could not prevail on the unfeeling natives to carry him up, till I procured an order from an officer of the police. I hope he will be restored to health in a fortnight. What adds to the horror of this narration is, that the perpetrators of this intended murder were the mother and brother of this unfortunate Hindu." *Circular Letters*, Nov. 1814.

*"Infanticide.*

"At a late festival at Ugru-dweepa, two unnatural mothers cast their children into the river; but the fathers, more humane, took them out again, and paid a certain sum for their ransom to the brahmans."

"At Cutwa, on the same occasion, two were cast into the river, and both died; one a boatman took up, but the monster of a mother took it back, broke its neck, and cast it in again. There are persons here who were eye-witnesses of these last two." *Circular Letters*, May, 1813.

*"Offerings to Gunga.*

"On the 2nd March, at the Varoonce festival, a large concourse of Hindoos assembled from all parts of the adjoining country to bathe in the Ganges at Vaidyu-batce, a village about two miles from Serampore. While the crowd were employed in bathing, an inhabitant of Orissa advanced to the banks of the river, leading in his hand his son, a beautiful boy about six years of age. Having anointed his body with turmeric, and surrounded his temples with a garland of flowers, and clothed him in new apparel, he repeated the incantations prescribed by the Shastra; then descending into the river, and holding up his son in his arm, he said, 'O mother Ganges, this child is thine; to thee I offer it.' So saying he cast the little boy into the river, who sunk to rise no more! The crowd testified their approbation by crying out, 'Hurree bol.' It appears that several years back the parent, being desirous of children, promised to offer his first-born to Gunga, should the goddess be propitious to his wishes.

"Another man, at the same place, having performed the usual ceremonies, to prevent the intervention of his relatives, carried his son, a lad *about twelve years old*, on a boat to the middle of the stream, and there dropt him in. The child struggled for some time, and was happily discovered by some one passing, who rescued it from death.

"An infant was also cast into the river by its mother, at the same time; but the relatives recovered it, and carried it home." *Ibid.*

This fearful catalogue might be enlarged from Dr. John's work; and then additions might be made from the work of the late Mr. Peggs (in 1832,) entitled *India's cries to British Humanity*. The aggregate of the Suttees, however, it is impossible to calculate. They were undoubtedly very numerous. The official return for the Bengal Presidency (including the North Western Provinces,) from 1815 to 1826, showed an aggregate of 7,154 in twelve years; but the practice was common also in Oudh, Nagpore, Gwalior, Rajputana and elsewhere; and there is reason to believe

that the returns were by no means complete from some of our own Provinces. Of those whose sacrifices were recorded in these returns, there were fourteen girls of seventeen years of age, twenty-two of sixteen years of age, six of fifteen, and three of eight years !

When the Government interfered to "regulate" the practice, the people inferred that a kind of sanction was given to it. The object of Government was to prevent compulsory Suttees, but the effect of the presence of the Police, and the necessity of obtaining the permission of the Magistrate, had such an effect, that in Bengal and the North Western Provinces, the number rose from three hundred and seventy-eight in 1815, to four hundred and forty-two in 1816, seven hundred and seven in 1817, and eight hundred and thirty-nine in 1818. The attention of Government being then called to the subject and a general disposition being shown to discourage the practice, the number gradually declined to five hundred and eighteen in 1826. And on the 4th December, 1829, Lord William Bentinck being Governor-General, the practice was finally abolished. It soon appeared that all the threats of popular excitement and disaffection, which for so many years had terrified timid men, and had kept back the rulers of India and the authorities at home, from venturing on this wise and merciful measure, were utterly futile; and Lord W. Bentinck had the joy of seeing the horrible practice entirely and immediately abolished in the British Presidency, under the effect of his bold and Christian legislation. But never can the character of Hinduism recover the stain, inflicted during long centuries of wickedness, in which that system of so-called religion, sacrificed annually thousands, and in the aggregate myriads upon myriads, of helpless women. Associated, for ever, with that creed, which so long has been the curse of India, is the memory of innumerable crimes, and the ascendancy of a heartless priesthood with "feet swift to shed blood;" but above all the other guilt of Hinduism, is the guilt of upholding the infamous and horrible practice of Suttee. And let not the lesson which this teaches, of the true nature and influence of Hinduism, be avoided, by the supposition that such things indicate only the cruelty of Asiatics. It is true that the cruelty of Asiatics always has been, and is still, most awful. Were anything needed to prove this, Mr. Layard's narrative would suffice, of the monster who followed up a victory over an adverse tribe, by building up his prisoners as a living tower, cementing their bodies with mortar, but leaving their heads exposed, and then consigning this mass of human suffering,—the agonized prey of hunger and thirst,—to the insects and birds, and to linger on as

long as endurance should be protracted. Or the early journals of Mr. Felix Carey, in the Serampore Periodical Accounts, might illustrate this Asiatic characteristic still more pointedly. He speaks of a Viceroy of *humane* character, coming to Rangoon in 1807, and among his punishments ordering a man, for a slight offence, to be crucified. Six hours elapsed before Mr. Carey, though a favourite of this "humane" man, could obtain permission to take down the wretched sufferer,—so true is it that "the tender mercies of the wicked are cruel!" And even now, glancing at Japan, at the pirates of the Eastern Archipelago, at the administration of justice in China, at the continuance of Suttees and Infanticide in some of the native states of India, what unspeakable ferocity, or callousness to misery and suffering, is beheld! But the cases I have been quoting are not simply Asiatic; they are peculiarly and solely the concomitants or results of Hinduism; and nothing now, but British law, and the gradual change of public opinion under Christian influence, holds in check the hateful priestly tyrants, who still claim the homage and blind servitude of the people, and whose code of morals still, is the body of Shastras from which every example of pollution, fraud, falsehood, and murder, can be drawn. For, what Hinduism is, and what it would do, if it were uncontrolled, can only be known from the character of its gods. "To be like Him whom you worship," is the highest attainment of man, and never, therefore, can Hinduism rise above meanness, cruelty and lust. The facts as to its *present* operation cannot be very correctly ascertained; but enough may be inferred from some recent occurrences, to indicate a fearful amount of evil in its remaining influence. Not long ago, there was a Suttee in the district state of Pachete, on the borders of Bancoorah, and the efforts of Government to detect the perpetrators and accessaries, have been baffled. Very recently, as I have stated before, a man deliberately walked up to the temple of Kali Ghat near Calcutta, and there cut his throat, and the priests and people believe that this was a sacrifice to the deity, because she was thirsting for blood. A similar case occurred about two years ago. At the Ruth festival, near Serampore in 1852, a woman fell, as it was said, *by accident*, under the heavy car of Juggurnath, and was killed.\* I take from the Bengal Hurkaru

\* This pretence of accidental death is not new. "About the year 1798, twenty-eight Hindus were reported to have been crushed to death at this place, (Ishera,) under the wheels of Juggurnath, impelled by sympathetic religious phrenzy. The fact of their deaths was notorious and was recorded in the Calcutta newspapers. But so little impression did it make on the public mind, and so little inquiry was made by

of the 19th January last (1854), the following report of an occurrence in Burdwan.

[FROM OUR OWN CORRESPONDENTS.]

"HUMAN SACRIFICES.—In a village distant about ten miles from Burdwan, human sacrifices have been offered to a Hindu goddess called Rukuney situated at the foot of a Banian tree. The victims, it is said, are a boy about five years old and a grown up woman, whose heads were discovered the next morning at the shrine, the trunks having been removed, no body knows where. There were other offerings such as rice, fruits and sweetmeats, &c. The Police on obtaining information of the occurrence, repaired to the spot and had the heads of the victims exposed, in the hope that the relatives of the deceased would come forward and claim them, but none appeared."

And so again the Hurkaru of 30th March, contained the following letter.

A MALE SUTTEE.

*To the Editor of the Bengal Hurkaru.*

"SIR,—You have written long articles on the Paunchete Sutte case, and have perhaps heard of several other instances of Hindu females having been burnt or buried alive, but the case of a *Male Sutte*, which has recently occurred in the Cutwa Deputy Magistrate's jurisdiction, has not perhaps been brought to your notice. Bolloram Muzumdar, an inhabitant of Boukapasea, in Thannah Monglecote, had the misfortune to be afflicted with leprosy. The disease having reached its last stage, the miserable sufferer was considered by all his relations as a mark of stigma, and has been burnt alive for the atonement of his sinfulness, as prescribed in the Hindu laws. The report has reached Mr. Hewett, the Deputy Magistrate of Cutwa, who has been investigating the case, and I hope the perpetrators of this horrid tragedy will be severely dealt with.

Yours sincerely,

A NATIVE."

*Pillah, March 27th, 1854.*

Stories of this kind commonly have a foundation of truth. They are certainly extremely probable. When it is thought a fine sight to witness a huge buffalo slaughtered as a sacrifice; when gods are represented in paintings or by images, with blood streaming from their mouths, and

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individuals into the subject, that it became doubtful at last, whether the men perished by accident, or as usual by self-devotement; for it was said, that to qualify the enormity of the deed in the view of the English, some of the Hindus gave out that the men fell under the wheels by *accident*."—*Dr. Claudius Buchanan's Christian Researches.*

It is well worth considering, if all practices and processions which lead to these "accidents" should not be prohibited, and all places at which they are common should not be shut up. As to these practices or processions and places of worship being connected with religion, it is enough to say, that so, formerly, was the slaughtering sword of the ferocious Musulmans.

trampling on slaughtered foes; when, at Kali pujah, part of the worship is the recitation of horrible tales and the performance of bloody rites; the idea of mercy and pity is dissociated from the idea of devotion. There is, in fact, *necessarily* a corrupting process at work, which, again, is continually strengthened by the other circumstances connected with Hindu worship—the lascivious songs and customs of the hooli, and other festivals; the example of wickedness in the priesthood and sunnyassies; and the light penances by which the rich are supposed to be able to purchase pardon for their sins.

The portion of the people who were under Muhammadan influence in Bengal, were very different to the invading race of Muhammadans in the North West. They were, for the most part, proselytes, compelled to become so, and they retained many of their old sentiments and superstitions. It is probable, however, that their moral condition was in some respects meliorated by the change: I say in *some* respects; certainly not in all. The greater frequency of polygamy among the Muhammadans than the Hindus, their more gross sensuality, their introduction of the practice of female seclusion, the practices which they followed in common with the Hindus, of toilsome pilgrimages and subjection to an ignorant and superstitious priesthood, and their subjection also to a corrupt government, must have tended greatly to their degradation. And degraded undoubtedly they were, so that their moral condition, in some aspects, appeared to be even worse than that of the Hindus. Of late years, both classes have suffered equally from the other evils to which I before adverted: the influence of the native landlords and the influence of the native police. Of the former, it is well nigh impossible to exaggerate the evil effects in many cases. Constantly involved in litigation; commonly involved in debt; extortionate, unjust, oppressive; to a great extent beyond the control of the law, which is too expensive and dilatory and technical to meet the wants of the lower classes; these zemindars “grind the faces of the poor,” and exercise a notorious yet unrestrained jurisdiction, which falls little short of the powers of life and death. Thus in most parts of the country the cultivator lives under a despotism. His only remedy is to fly from one estate to another, it may be to a worse tyrant, and a more unkindly soil.

The condition of the tenant in Bengal is well described by the Rev. J. Wenger, in an able article in the *Calcutta Christian Observer*, on the desirableness of commuting the Government Land Tax. He says:



"The rent or land-tax which the rayats (tenants) have to pay to the zemindar, amounts on an average to about two rupees per bigah, or taking the bigah to be one-third of an English acre, to about 12s. per acre. Those who hold only paitrik (ancestral) land, are more favourably circumstanced, because the rent for that does not generally exceed one rupee per bigah. But most of those rayats who hold paitrik land, also hold land of a different description, for which they have to pay at the higher rate. And the rent for land which is fit for gardening or for being built upon, is higher than two rupees; so that this rate may fairly be considered as the average. It constitutes about forty per cent. of the gross return in a good year. A bigah of land, in a favourable year, yields about five rupees. If the two rupees for rent are deducted, there remain three, which the rayat can call his own. It is believed that twelve bigahs is about the average amount which a Bengali rayat holds. The proceeds of that, after deducting the rent, amount to thirty-six rupees per annum. Out of this sum he has to provide food and clothing for himself and family, to keep his houses in repair, and to maintain the necessary stock of cattle and implements, besides paying for extra labour during the seasons of ploughing and reaping. Now it is barely possible for him to provide food and clothing with three rupees a month; but the means of meeting all other expenses must be derived from other sources, such as fishing or job work of various descriptions. All such sources are precarious and almost invariably insufficient. The consequence is that the rayat is compelled to incur debt. The most common rates of interest, at which he can borrow money from the zemindar or the money-lender, are three and four pice for the rupee per month, which are respectively an annual interest of fifty-six and seventy-five per cent. When about to plough his land, he is usually under the necessity of obtaining an advance of seed-corn from the zemindar, to whom he has to repay it at the season of harvest with fifty per cent. interest, or for the twelve month with eighty per cent. interest. In this way he becomes more and more deeply involved in debt. And yet the basis of this calculation, five rupees, as the gross return of a bigah, is, if any thing, too high rather than too low. In the majority of years the amount actually realized is considerably less; for storms and inundations and droughts and murrain among cattle, are calamities of frequent occurrence in Bengal; and seasons of sickness in the family are an additional source of difficulties.

"The position in which the rayat stands to the zemindar, is disadvantageous to both parties; but certainly more detrimental to the former than to the latter. The payment of rent for the current year, or of arrears, the repayment of advances of various kinds, and the payment of interest, constitute so many different heads of accounts between the two parties. Many estates are the joint property of a number of zemindars, of whom one may be entitled to one-half, another to a quarter, a third to the twelfth or sixteenth part of the proceeds. In such cases it is the usual practice for each share-holder to maintain a separate agency, and to keep separate accounts, so that every rayat has transactions with a number of landlords. In the majority of districts the zemindars give written receipts for the rent; but even there the rayat does not always find it an easy matter to obtain such receipts; and in some localities the zemindars never give them. It must be acknowledged that in innumerable cases the rayats are not only backward, but positively unwilling to pay; and the multiplicity

or intricacy of their accounts—together with the fear (frequently well founded) of being overcharged—constitutes an additional and very prolific source of disputes, which most commonly terminate in favour of the zemindar, although it is not denied that they occasion considerable loss to him also.

“The position assigned to zemindars by the law, is very peculiar. They are neither *bonâ fide* land-owners, nor *bonâ fide* fiscal officers, appointed to collect the land-tax. Perhaps the nearest approach to a correct description of their position would be to say, that they are land-owners, whose estates are mortgaged to Government, the mortgage being liable to be foreclosed, as soon as they fail to make their quarterly payments. They are almost all, however, in the habit of treating their rayats not merely as their tenants, but as their serfs. They call themselves rajahs or kings, and the rayats their subjects. They almost universally either claim more than their due, or else they claim it in an improper manner, for it is not easy to determine what really is their due. They exact contributions from their rayats, when a marriage or a birth or a death takes place in the family. They exact contributions for the avowed purpose of observing funeral rites in commemoration of their dead ancestors, and of celebrating the annual heathen festivals. These practices are almost universal. In numerous localities they exact from the rayats gratuitous labour in the field or at the oar; and compel the poor people to allow them, without payment, the use of their cattle or of their boats, if they possess any. It is not unusual, especially at a considerable distance from the civil stations, for zemindars to go still further in the abuse of their power, by inflicting imprisonment and torture upon any rayat who may have incurred their displeasure.

“It is true that there exist laws, of a most praiseworthy nature, which are intended to protect the rayat against unjust ejection from his tenure and against oppression generally; but these laws remain, to a great extent, a dead letter. Not to dwell upon the well known fact that witnesses who will swear to any thing, can always be had in this country by the highest bidder,—the rayat has very little money to spare for law-suits. The advance which must be paid into court as a guarantee for the appearance—or *de facto* for the maintenance—of witnesses; the expense of a journey to the civil station, and of his own support and that of his witnesses during their stay there; and the serious loss which such a stay must, at certain seasons, occasion to his property, and particularly to his crops: these are formidable obstacles to the rayat. He cannot, generally speaking, afford single-handed to contest a law-suit with his zemindar, who possesses greater pecuniary resources, greater influence at head-quarters, and greater experience in legal proceedings.

“The powers with which the Collector is armed, in order to enforce payment on the part of recusant rayats, are so great that they are a source of terror to the rural population. Some of the Government regulations, in which these powers are defined, are best known by the number which they bear. As an instance, that regulation which is usually called the *seventh* or *huftum*, may be mentioned. The enforcement of this regulation conveys to the Bengali rayat the same uncomfortable impression, which is usually connected with the idea of being ‘quartered’ or ‘decimated.’ When he sees that he is about to be ‘septimated,’ he makes every effort in his power to escape from his fate by flight, thereby risking the loss of all he possesses in the world. If these

regulations were only enforced in those cases to which they were originally intended to apply, the evil would not, perhaps, be very great; but the zemindars frequently succeed in prevailing upon Collectors (by false representations) to enforce them in cases to which they ought not to be applied at all."

As to the Police, no language that has been used respecting it, has ever exaggerated its evils. The cause of its injurious influence is not simply the character of the men employed. The judicial districts are far too large, the men are not under sufficient control, and the timidity of the people deters them from complaining. Thus the Police can oppress with impunity. The visit of a Police Darogah to a native villager is a calamity. If a robbery is committed, the poor are afraid to complain; if any one is wanted as a witness, he is taken for several days from his labour, and treated as a prisoner; if a criminal, or suspected criminal, is arrested, he is at once presumed to be guilty, and is very probably tortured to confess. Then a large part of the Police consists not of the regular force, (which is utterly inadequate even in point of numbers,) but of the village chowkedars who are paid by the landholders and are commonly their tools and instruments. Then further, the insecurity of property induces all who can afford it, to hire watchmen, in fact bludgeon-men, of their own, and these, whenever occasion requires, are of course used as agents of any amount of violence and oppression. The influence of this state of things, prolonged year after year, may be much more easily conceived than described. The people sink under the weight of fear, and their natural cowardice is increased by a sense of the uselessness of resistance. Justice is, to a large extent, practically denied them; the landholders and the Police are the chief powers they know; and they are hunted by both, till they surrender themselves to servility, in despair. Where, in such a state of things is the hope of enterprise, and of the accumulation of capital? How hard it must be for truth and honesty to flourish! What innumerable evils must follow it! Perhaps it is this system of unchecked misrule, and the long period during which the people and their forefathers have been its hopeless victims, that has caused that peculiar apathy, which at times, appears to be a national characteristic of a Bengali. If he meets a misfortune, if he suffers oppression, if he sees others around him dying, it may be drowning, within reach of his relief, his first thought is, that such is fate! and there is no necessity for exertion.

The statement respecting the Police will receive confirmation from the petition of the Christian Inhabitants of Bengal, which I have already

quoted. I do not think that they overstate the case, though the picture they draw is most deplorable. They state

"That the Police of the Lower Provinces totally fails as respects its proper purposes, the prevention of crime, apprehension of offenders, and protection of life and property; but it is become an engine of oppression, and a great cause of the corruption of the people. That your Petitioners desire to state a few facts in connection with these propositions. The Lower Provinces, concerning whose police your Petitioners are now speaking, are divided into 32 counties (Zillahs), and contain an estimated population of 30 millions, and comprise an area larger than France. The proper police force in these counties consists of superintendents (darogahs), serjeants (jemadars), and constables (burkendauzes), amounting, in the whole, to ten or eleven thousand persons; and to these have to be added the village watchmen, who are paid by the villagers and not by the Government, and are so rarely known to prevent a theft or other crime, or to apprehend the criminal, that they must count for very little in an honest appreciation of the general system. That these numbers are insufficient with reference to the existing state of the population of Bengal; and that, in the present state of crime, an exclusively native police, however numerous, can hardly be made sufficient.

"That a native police, as this exclusively is, requires constant and close superintendence; and power of superintendence is given to the magistrates; but, from a variety of causes, no effective superintendence is or can be exercised by them: among these causes may be mentioned, (1) the paucity of magistrates; for which no remedy appears practicable, so long as the exclusive privileges of the Civil Service are upheld; (2), the size of their districts: there is one magistrate and an 'assistant' or pupil, of the Civil Service, and deputy magistrate, to a zillah—the zillah being perhaps as large as Yorkshire, or an area of six or seven thousand square miles, and containing a population of one million: and (3) the judicial duties of the magistrate, which are alone sufficient to occupy all his time, are, by their nature, incompatible with the activity and locomotion required for superintendence. It may therefore safely be affirmed, that effective superintendence over the native police there is, and can be, none, under the existing institutions.

"That your Petitioners will make a brief statement in illustration of the practical bearing of the existing system on the condition of the people. That in case of the apprehension of an offender, and in order to prosecute him, it is necessary for the injured party and his witnesses to go before the magistrate: but this may be a journey of, from 15 or less, to 50 miles or more, in consequence of the extent of his district; and, when arrived at the magistrate's office, he may be detained days or weeks from a variety of causes; that, in fact a magistrate's compound, in the Lower Provinces, often presents the spectacle of hundreds of persons thus kept in detention for weeks; and if the offence is of a grave character, or beyond the jurisdiction of the magistrate, he and his witnesses may be required to take a second journey of the same distance to the Sessions; and be there detained days or weeks waiting for a trial; at the Sessions also hundreds of persons are constantly detained at great distances from their homes. That to avoid these inconveniences, the population render little or no aid to the police for the enforcement of the law: but on the contrary, they are generally adverse to do

so : hence has arisen a practice, which is a great reproach to the police system, namely, that witnesses generally, and prosecutors often, are made prisoners, kept under arrest, and sent to the magistrate, and afterwards to the Sessions, in actual custody. That from this state of the law and police, result the following, among other evils : persons robbed deny the fact of a robbery : or if they complain, the persons who could be witnesses deny all knowledge of it, the immediate interests of these classes being arrayed, by reason of the state of law and jurisdictions, against the objects of law and justice. Often, under these circumstances, the native policeman, to do his duty, employs the means of terror ; and torture is believed to be extensively practised on persons under accusation ; and the injured party, for not assisting him, becomes an offender. All the evil passions are thus brought into play, and ingenuities of all kinds, both by people and police, are resorted to. Another result is the constant device of proving a true case, by witnesses who know nothing about the matter. Justice is supposed thus to be satisfied, but convenient perjury becomes familiar, and perjury loses its criminal character among the people. Thus, and in a thousand other ways, the law and police operate to corrupt the people and spread corruption. Moreover, the very circumstances which repel the honest, attract those who have revenge to gratify, rivals to injure, enemies to destroy ; and for these and other dishonest purposes, the police and criminal courts are resorted to : and police and law under the present system, are terrible evils.

“That a further aggravation of evil results from some powers possessed by the native police, which practically are magisterial, such as, the power of receiving confessions ; and in all cases of taking (though not on oath) the deposition of witnesses : which powers are exercised by the serjeant (jemadar) in the absence of his immediate superior (the darogah) ; and thereby practically the course of criminal justice takes its direction from them ; and thus the police control the magistrate’s functions instead of his superintending and controlling the police.”

The case might be different, if the Government had elevated the character of the people by education ; but this it has not done to any considerable extent. I find (by the Report of Public Instruction for 1851-52) that the total number of pupils in the Government schools in that year, in the great Presidency of Bengal was 9,552 in the country districts and 1,436 in Calcutta, making a total of 10,988. But of these 9,552, no less than 4,025 were in seventy-two vernacular schools, not very satisfactory ones, in Assam. There remained then, 5,527 pupils in all the other schools of Bengal. Including 1,035 youths, in Calcutta, who were receiving an English education, there were, altogether, 4,822 under English instruction. Of the rest of the Government pupils, 267 were in Calcutta learning Bengali only, and 144 learning Persian and Arabic. The Vernacular schools in the Mofussil, were few and of very little value. The total number of English Government schools and colleges, was only thirty ! The English Colleges were the Hindu College, in Calcutta, and the Colleges at Hooghly, Dacca,

and Kishnagur. The Vernacular Colleges were the Madrissa in Calcutta, for the study chiefly of Muhammadan law and literature, and the Sanskrit College for the study of Sanskrit literature; matters, I apprehend, with which it is, to say the least, unnecessary for Government to trouble itself.

Connected with the zillah schools already established by Government, is a liberal system of scholarship to the Colleges; and the Gazette of October 29th, 1853, announced the intention to establish a College at Berhampore with eight senior scholarships, and twelve junior ones; and the following additional schools:

At Beerbhoom,	}	With four scholarships each, to Berhampore College.
Rungpore,		
Shahabad,		
Pubna.		
At Mymensingh,	}	Ditto to Dacca College.
Furreedpore,		
Bograh,		
Burrisaul,		
Noakolly.	}	Ditto to Hooghly College.
At Purneah,		
Balasore,		
Pooree.		

A scheme for a Presidency College on a very extensive scale, and of a very important character, has lately been sanctioned. It is also understood that an extensive measure of Vernacular Education is in contemplation. When Lord Hardinge was Governor-General, he announced a plan for establishing 101 Vernacular Schools, but the plan seems scarcely to have had any reality in it. The announcement made some stir at the time, but the schools were not established in some places, and were altogether neglected in others. Meanwhile, the effects of Mr. Thomason's scheme of village schools, and his resolution requiring *every* public servant, however low his station, to learn to read, have been producing marked results; and thus the intelligence of the North Western Provinces has received a remarkable impulse. Bengal, however, has had friends in the Missionaries, when the Government has neglected its duty. The Missions in this Presidency at the end of 1851, had the following schools in operation, and their number has probably increased since then:

140 Vernacular Schools, .....	6,470 boys.
22 Boarding Schools, .....	790 ditto.
22 English Day Schools, .....	6,005 ditto.
24 Day Schools, chiefly Vernacular, .....	669 girls.
29 Boarding Schools, .....	830 ditto.

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14,764

For Female Education, the Government has done nothing. The same may be said of several parts of the country. Government has done nothing for them. And thus also it has been with some branches of knowledge. This is acknowledged by the Council of Education, in their able letter of the 10th of March last, on the Presidency College.

"In the department of Physical Sciences, though the application of Mathematics to Physics in theory is carried to a high pitch in the present system, little or nothing is shown experimentally, and certainly nothing in the shape of a demonstrative or experimental course exists. No branch of Natural History is professed to be taught, and it is well known that no effective progress in Natural Philosophy is possible with paper-work alone. The want of every thing of a practical character in the educational course at present, appears to the Council to be its greatest defect. Every thing that strikes the senses, one half of the whole circle of knowledge, is as it were ignored in our present scheme of education. This, the Council incline to think, would be a grave defect in any country, but they cannot doubt that it is so in India. It is in the more practical business of life, and in the physical departments especially, that education, in Bengal at least, has done nothing. Our Colleges, it must be admitted, have not turned out for many years past half a dozen students, who have attempted to earn their own livelihood in any other line than as clerks and Government employees. Whilst we have trained scholars, in scores, who will integrate a difficult problem, no one has ever left our schools whom an Officer making a road would employ as an overseer, in preference to an English sergeant who can just read and write."

In the department of Medical Science, a noble attempt has been made, and this is the most gratifying point in the proceedings of the Council. For indeed, its history has not been satisfactory. Doubtless some able men have devoted such part of their time, as they could spare from other pressing duties, to the public service, at that Council Board; but if the simple fact as to the lamentable educational destitution of Bengal is considered, the mind is startled into amazement at their views, when it meets the last sentence of the annual Report I have quoted. "We hope that our labours during the past year will meet with your Lordship's approval, and *that you will concur with us in considering the present state and prospects of Education in Bengal to be satisfactory*!"

It cannot be pretended that the Council has given any effective aid to the system of Vernacular Education, or that the influence of the education given in its schools and colleges has, in any large number of instances, been morally beneficial. The manner in which the upper classes, who have so long been under this training, neglected and refused to allow their female relatives to be educated in Mr. Bethune's school, which was established expressly for their benefit; and the very low moral tone of nearly the whole body of Government pupils; and their servile subjection still, to the priests who teach that which they all know to be folly; and their obstinate adherence to many of the worst habits of their superstitious countrymen; indicate the powerlessness of the Council's Education to elevate the sentiments, and to impart corresponding strength and resolution to the will.

But the days of the Council's history are ending. The important Despatch of the Court of Directors on Education, lately published in India, decrees its abolition, and the appointment of a single responsible minister of Education. The noble breadth of views developed in that Despatch, distinguishes it above every State Paper which has issued from the East India House, for many years. Not the least important of its truly liberal declarations, is its recognition of the Bible; which the Council of Education, only a few weeks before this Despatch was published, refused to receive from the Bible Society, for the Libraries of its colleges and schools,—those Libraries in which it has placed, without compunction, the Veds and the Koran! Happily the day has now passed and gone, for a continuance of this so-called system of "*Neutrality*."

Of Indigenous education it is very hard to speak. The statements I have quoted respecting the districts of Midnapore, Hooghly, and Burdwan, would lead to the belief that at least an ability to read, was prevalent among the people. But these districts are favorable specimens of the country. About twenty years ago Mr. Adam was deputed by Lord William Bentinck to investigate the state of education, and the results of his inquiries may be seen in an article by Dr. Duff in the *Calcutta Review*, in 1844. But nothing can be more difficult than to ascertain the truth in such a matter; most of all would it be difficult for a Government officer, sufficiently to secure the confidence of the people. Most probably, nearly all would combine to deceive him, from an apprehension that he had some hidden purpose of taxation. Mr. Adam's estimate of the districts he investigated was, that there was an average of rather more than  $5\frac{1}{2}$  per cent. of the whole adult population



who had received some degree of education. But I am disposed to think that in *some* districts there is a higher average, which is still rapidly increasing. The knowledge of English too, has greatly advanced since Mr. Adam's time. And the mental activity of the people also, has been stimulated since that time, so that the number of vernacular works issued by the native press, is very large and the number appears to be increasing. But still, for the most part, the people are uneducated; in many districts almost totally so, and therefore, that power which knowledge gives, is wanting to them, in their desire to obtain redress for the injuries inflicted by the landholders and the police. Too commonly there is a kind of mental prostration, so that little or no aid is afforded by the people to the best intentioned Magistrates, in their attempts to check oppression.

The activity of the native press, which I have mentioned, requires a passing notice. The character of the works issued, is for the most part most debasing. Several thousand copies of various almanacs are published and sold annually, but these contain astrological predictions, calculations of lucky and unlucky days, information about Hindu deities, and frightful pictures of some of them. There are a few works of a better class, but their circulation is limited, compared with the sale of others, which are printed on bad paper, plentifully adorned with rough wood-cuts, and full to excess of the lowest and vilest obscenity. The extent to which these works are read, must be very great, and their influence must be awfully pernicious. Children and women feed on them, and there is nothing in the habits of the Brahmans, or the fables of the gods, to check the appetite. The importance, then, of supplying another and more wholesome literature is great indeed. The Bible Society has felt it, and is endeavouring, year after year, to increase the distribution of single gospels in Bengali; and the Tract Society has been endeavouring to increase the number of its publications, to render them more attractive and popular, and to stimulate their distribution. For several years it has published an excellent Bengali Almanac; it is now issuing a new edition of the Pilgrim's Progress with beautiful engravings; and it has published a variety of other books and tracts, among which is a very attractive Bengali Christian tale for native women called Phulmani and Karuna. There was also established about three years' ago, a Vernacular Literature Society, which publishes works not included in the series appropriated to the Tract Society,—such as Robinson Crusoe, the Life of Clive, Lamb's Tales from Shakspeare, and a kind of Monthly Penny Magazine of useful

knowledge, with illustrations. And there is the School Book Society which principally supplies the Government schools; and the Christian School Book Society which has also published a number of excellent works. But after all, the depraved taste for the polluting literature, which, for the most part, issues from the native press, is not yet corrected, and it may be long ere Christian books and tracts, or even works like Robinson Crusoe, obtain anything like the circulation of the vile poems and fables, which are now unblushingly read in native families.

A representation of this kind, however, may be met by the assertion that in nominally Christian countries, similar statements might be made; and it might be alleged that wherever the heart of man is unrenewed, there will be a preference for evil, and there will not be wanting evil men to pander to the popular taste. All this is true; and I would not be understood as representing the case of Bengal as peculiar in *all* its features. The great peculiarity is this: that very much of the evil that prevails here, is not only unchecked by the popular religion, but is connected or identified with it, and is fostered by it. The mind and conscience of the people are in fact defiled, by the very influence which ought to purify them. Hinduism appeals to the senses, and to the imagination, and through both avenues, it poisons the soul.

## Chapter XXV.

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My testimony as to the state of the people is not a singular one. I am able to confirm it by the statement of the Calcutta Missionary Conference, a body consisting of the Missionaries of all the Christian Churches in the city. In their petition to Parliament, presented to Parliament in November 1852, by the Hon'ble A. Kinnaird, they expressed their views of the state of the country and their hope of amendments in the system of Government. On the former point, the allegations were as follows :—

“That your Petitioners desire to call the attention of your Honourable House to points that affect the interests of India, especially in the Presidency of Bengal, wherein your Petitioners reside and labour.

“That your Petitioners have reason to believe that there is a vast amount of social disorganization, and of consequent suffering, in the whole country. Much of this, your Petitioners can trace to the fearful superstition of the people; to their ignorance; and to the debasing effects of a popular mythology, which presents as objects of worship, deities, who are examples of every vice, and which ascribes sanctity and divine honour to a priesthood which is the principal curse of India. But speaking particularly of this great Presidency of Bengal, your Petitioners would represent to your Honourable House the existence of evils, which it falls properly within the scope of Government to meet and to control. The evils resulting from the religions of the country, your Petitioners believe to have been greatly diminished, since the commencement of Christian Missions; and they willingly accord to the Government of India the praise of having abolished Satis, and checked Infanticide, Thuggism, and the once prevalent practice of self-immolation. Your Petitioners do not now hear of the terrible occurrences with which their predecessors were familiar,—of women drowning themselves publicly at the junction of the Ganges and the Jumna; of others sitting in pits to be smothered by heavy baskets of sand; and of devotees yielding themselves to death in the presence of multitudes, by means which require the active participation of heartless accessaries. A more just apprehension of their duty by the judicial officers of Government has restrained such suicides, by dealing with the accessaries as guilty of murder; and the enactment of several wise and salutary laws has restrained the other classes of crimes which your Petitioners have mentioned. Your Petitioners believe, however, that these results must in a large measure be ascribed to the growing influence of Christian Missions, which have been blessed, no less in raising the standard of piety and justice among the Europeans in India, than in the enlightenment of the consciences of the natives. But there

are other evils with which the Government, as such, has to contend, and which, your Petitioners regret to declare, appear to be on the increase. Your Petitioners greatly fear that it will be found on enquiry, that in many districts of Bengal neither life nor property are secure; that gang-robberies of the most daring character are perpetrated annually, in great numbers, with impunity; and that there are constant scenes of violence, in contentions respecting disputed boundaries, between the owners of landed estates.

"That your Petitioners submit to your Honourable House, that the radical cause of both these evils, is the inefficiency of the Police and the Judicial system. Your Petitioners find that the sole protection of the public peace in many places, is a body of Policemen (called Village Chowkedars), who are in fact the ministers of the most powerful of their neighbours, rather than the protectors of the people. The body of peace-officers appointed and paid directly by the State, will, on enquiry, be found to be entirely insufficient for the great districts for which they are provided; but few as they are, they, also, will be found to be oppressors of the people. The records of the criminal courts, and the experience of every resident in the districts of Bengal, will bear testimony to the facts,—that no confidence can be placed in the police force, (either the regular force or the Village Chowkedars); that it is their practice to extort confessions by torture; and that while they are powerless to resist the gangs of organized burglars or dacoits, they are corrupt enough to connive at their atrocities.

"That your Petitioners believe, that a strict and searching enquiry into the state of the rural population of Bengal, would lead your Honourable House to the conclusion, that they commonly live in a state of poverty and wretchedness, produced chiefly by the present system of landed tenures and the extortion of the zemindars, aggravated by the inefficiency and the cruelties of the peace-officers, who are paid by the Chowkedary tax or by the Government.

"That your Petitioners believe, that a well-organized Police with a more extensive and more effective Judicial system, would do much to check the outrages that arise from disputes about land. But your Petitioners must also ascribe much of the evil which these outrages produce, to the causes by which primarily such disputes are occasioned. Your Petitioners must declare that from the want of a complete Survey of the estates of the country; of a Registration Act to settle titles; and of laws to obviate the infinite mischief of the universal system of Secret Trusts; there is so much uncertainty about the landed tenures and boundaries in Bengal, that capitalists generally dread to purchase such property, and those who do, too frequently keep bodies of clubmen, to take and keep, by force, the extent of land to which they deem themselves entitled. Between contending proprietors; amidst scenes of constant conflict; and a prey to the corruption and the oppression of the police; the tenant is reduced, not merely to beggary, but also, in many cases, to a state of the most abject and pitiable servitude.

"That your Petitioners attribute many of the evils that exist in this Presidency, to the fact, that (unlike the other Presidencies of India), it has no separate Governor. While the North Western Provinces, during the past eight years have enjoyed the benefit of the rule of the same able and experienced Governor,\* the Presidency of Bengal,

\* Mr. Thomason was then alive.

in the same period, has had eight successive changes of rulers ; and in every case, whether the Governor-General or the Deputy Governor was, for the time being, ruler of the land, he has been encumbered also with other and weighty duties, as a member of the Supreme Council of India.

“ That your Petitioners attribute also to the want of a separate Governor for this Presidency, the fact, that while much has been done in judicious and beneficial public works, in the North Western Provinces and the Madras Presidency, and very recently also in the Punjab, this great Presidency, which contains thirty-five millions of people, and yields nearly half of the entire revenue of India, has been very greatly neglected, and cannot be said now to have more than one good road of any considerable extent ; while a vast portion of the country remains altogether untraversed and uninvestigated ; and, in fact, never has been visited by any of the Governors of Bengal, from the day when the Company first obtained the Dewanny.

“ That your Petitioners believe that justice calls for a separate Government for Bengal, and in order to render it as effective as possible, your Petitioners submit that the limits of the Presidency should be curtailed, and that Arracan and the Tenasserim Provinces, with Penang and Singapore, might be formed into a separate Presidency.”

The statements here given of the physical condition of the people, I believe to be perfectly accurate. Dr. Bedford of the Bengal Medical Service recently published some tables showing the income, food, and expenses of the peasantry in Chittagong, and exhibiting a highly favourable result. But the opinions that I have been able to collect from persons long resident in other districts, and some of the statements in the foregoing pages, lead to the conviction, that the general condition of the lower classes in this country is one of much suffering and privation. Very large numbers of them are able to procure only one cotton cloth in the year to cover them, and consequently suffer greatly in the cold season, and are affected by various diseases ; their supply of food is often precarious and insufficient, and though, there is less actual famine in this land, probably, than in any other country, yet that must be attributed more to the numerous water-courses with supplies of fish, and the luxuriant production of rice, than to the prosperity of the people. In many districts nothing more than a rupee and a half or two rupees (four shillings) a month, can be earned by many of the labouring men, and if the wife or mother can pick cotton or weave, or otherwise can earn a little more, the family are still in a condition approaching destitution. The extent to which the habit, (if not the necessity) of borrowing money, prevails, is almost incredible, and the result of this is ruinous. Seventy per cent. is a common rate of interest. A poor man borrows five rupees, and pays probably, by instalments, three times the amount, before he is clear. Then there are frequent inundations, in some parts of the country,

which destroy the crops and sweep away the houses, and by which whole villages are often ruined. Added to this, are the evils of superstition and ignorance, and the number of quack doctors, who augment the virulence of disease, so that women in their confinements, and children in their infancy, often suffer fearfully, and experience injuries which affect them for life; while the old, when they approach death, are commonly exposed on the banks of rivers, there to perish miserably.

The share of blame for the present state of things, which rests on the Government of Bengal, is not small. The want adverted to by the Missionary Conference, of a separate Governor, has long been severely felt, and few things in the late evidence before the House of Commons, were more discreditable, than the attempt of some, to continue the old system, on petty grounds of patronage. It is a plain fact, that Bengal has been more neglected than any other Presidency of India. The Governor-General with all his other important and multitudinous duties, has been its Governor; and in his absence the Senior Member of Council has acted as Deputy Governor;—thus in ten or twelve years, we have had Lord Auckland, Lord Ellenborough, Mr. W. Bird, Lord Hardinge, Sir H. Maddock, Lord Hardinge again, Sir H. Maddock again, Lord Dalhousie, Sir H. Maddock again, Sir J. Littler, Lord Dalhousie once more, Sir J. Littler again, Lord Dalhousie on his return, and during short intervals since, Sir F. Currie and Mr. Dorin.

The result has been exactly what might have been expected. There has been no consistency of plan. There has been nothing like a succession of wise measures for Bengal. While vernacular education here, has been neglected, Mr. Thomason's system for the North-West has not only gathered nearly forty thousand pupils, but has given an immense impetus to the curiosity and intelligence of the people. While public works of a superb and lasting character, have been effected in the North-Western Provinces, in Madras, and in the Punjab, Bengal has been left with only one good road, and the canal that carries the produce of vast districts to Calcutta, and Europe goods from it, has been left in the state which was deemed sufficient, when not a fourth part of its present traffic passed along its narrow channel. The constant fluctuation of Governors has also had the effect of discouraging zeal in the servants of Government. Every man in the North-West knew that he acted under the eye of Mr. Thomason, as he knows now that Mr. Colvin is observing him. He knows that his Governor is looking out for zealous officers, is noticing every thing that passes, and that no public officer will improve a road, a ferry,

or a bridge; without being encouraged. But in Bengal, till lately, all went by seniority. Tallyrand's advice to beware of zeal, was a kind of Government axiom. I knew, some years ago, a Magistrate who boldly exposed a most scandalous system of neglect, and something worse than neglect, in the Judge's Court of his district—but he used language that was too strong, and he was suspended, and then put into another district, while things were left as before in that former zillah. Men held important offices who were notoriously inefficient. The farce of the Post-mastership was notorious for years. Men who knew nothing of Revenue matters were made Collectors by seniority; men who knew nothing of Judicial matters claimed promotion as Judges. And year after year passed, while this splendid Presidency, the greatest source of revenue of all the Presidencies, and the most extensive and populous of all, was left to develope its resources and to advance in prosperity, as best it could, under an utterly inefficient, and almost lifeless system of Government. And this was the state of things which some by their evidence before the Committee of the House of Commons, would have continued; because, forsooth, of patronage! But no marvel. The Court of Directors opposed the introduction of Christian Missions and the opening of the trade with India in 1813, and the opening of the China trade and the free settlement of Europeans in India in 1833. They censured the Indian Government for giving freedom to the press, for establishing an uniform currency, for abolishing the inland transit duties, and censured Lord W. Bentinck when he first used their steamers in the service of carrying letters and despatches to Suez, instead of allowing them, as before, to be carried in a four months' voyage round the Cape. Very lately, when Lord Dalhousie urged them to extend the proposed one-anna postage to newspapers, they refused to consent; and now the Act has passed, with an invidious blow at the Indian press. When he urged them to allow him to select the fittest men he could find, for such offices as Post Master General and Chief Magistrate, (as offices which required a special training, altogether dissimilar to that of their servants,) their jealousy of their patronage was again disturbed, and they refused to allow any but "Civilians" to fill those posts. Then as to the Police of Bengal. It was known for years that the Police, Darogahs (the native Superintendents) could not live on their salary of twenty-five rupees a month; and the consequences of the spirit of extortion which this pittance of pay excited in this powerful class, were indescribably shameful. But the Court of Directors would permit no increase. "It was well known," says an

able writer in the *Calcutta Review* (in an article on "Bengal as it is," in 1845) "that the sum barely covered his travelling expenses. The subject was often brought under the notice of Government; but though it was never denied that his official salary was insufficient for his decent maintenance, and that he was driven by necessity to extortion and oppression for the improvement of his allowances, nothing could induce the Government to authorize an increase. Though thirteen millions' sterling could be spared for the Burmese war, and eight or ten for that in Afghanistan, it was found impossible to obtain any increase of the meagre sum of £16,000 a year, which constituted the entire pay of the native police officers among thirty-seven millions of people. It is only within two years that the fact was officially recognized, that to expect honesty or efficiency among these officers, while they continued to be so miserably remunerated, was utterly preposterous. Two superior grades were, therefore, established among the Darogahs, to which superior pay was attached. Within the present year, the Court of Directors have ordered a farther increase of their allowances. The pay of every Darogah has been doubled. Fifty have been raised to the first grade on one hundred rupees a month, a hundred to the second on seventy-five rupees. To each Thanah there is also attached a Mohurrir on seven rupees a month and a jemadar on the same pay. The Mohurrir is the recorder of the Darogah's establishment, and the jemadar, the head assistant; but they are both often deputed to make local enquiries, and enjoy nearly as much power and distinction as the Darogah himself. The establishment also includes from ten to twenty-five Burkendazes or Constables, on a salary of four rupees monthly. The whole number of the native constables throughout the Regulation Provinces, amount to about 6,700." But be it remembered, that every Darogah with his establishment is, practically, the greatest man over districts varying from one hundred to eight hundred square miles, with an average population of eighty thousand persons; and then let it be well considered, if even his present pay be any thing better than his retaining fee or honorarium, and if it is likely that he resists the opportunity of making his fortune and lording it over the people! Very lately a young friend of mine who was left in charge of an Indigo factory, found that a Darogah had been sent to make some enquiry on his property. "You must pay him a gold mohur (sixteen rupees)," said his head native assistant, the gomastah. "I will never do such a thing," said my friend. "Then there will be a report adverse to your people, who are quite innocent in this matter, and endless trouble will



follow," was the reply. "Well then, I will tell the Magistrate!" "Tell the Magistrate!" said the gomastah—"then all the Darogahs of the Zillah will oppose you, and you will never have peace." And this is the first lesson that almost every settler in the Mofussil has to learn. Venality and corruption are as notoriously elements of the police system, as false witnesses are of the Courts of Justice. Great public works that bring gain to the Government, have been undertaken in the North-West, and Sir J. W. Hogg told the House of Commons, and told them truly, of the £500,000 authorized for such works in the Punjab. But the first public work that Bengal wants,—that which she has waited for, till hope deferred has made the heart sick, the Government cannot undertake, and the Court of Directors cannot sanction, because of the expense. Meanwhile the people are kept under a tyranny almost as odious, and as severe, as that which existed under the slavery system in the West Indies.

I may say with the poet Cowper when he spoke of freedom, "The author hopes, that he shall not be censured for unnecessary warmth upon so interesting a subject. He is aware that it is become almost fashionable to stigmatize such sentiments as no better than empty declamation, but it is an ill-symptom, and peculiar to modern times." I confess that I read with indignation the earlier evidence before the Parliamentary Committees. The laudatores temporis acti, the officials from Leadenhall Street, and retired Governor like Lord Hardinge, could only see in India all that was sound, wise, and beneficent, and if the enquiry had not been resumed in 1853, and others like the late Mr. R. M. Bird, Mr. Halliday, Sir C. E. Trevelyan and Mr. Marshman, had not then been examined to speak more freely of the real state of things, the Reports of the Committee would have created or fostered a complete delusion, and led to the perpetuation of a system of which the radical principle was not justice to India, (still less justice to Bengal,) but India for the Court of Directors and the Civil Service.

There is no inconsistency between these remarks, and my preliminary observations on the beneficial effects of the British Government. Speaking then, of the comparison between the British and the Muhammadan Governments, and of the actual progress that has been made since the latter was overthrown, and of the recent improvements by the Government in various portions of the country, I spoke the words of truth and soberness. The state of things before we took the Dewanny, was indescribably bad in Bengal. "The financial system which prevailed in Bengal when the East India Company undertook the exercise of the

Dewanny functions" said Lord Teignmouth "was a system of undefined and arbitrary oppression, supported by the most rigorous rules of practice, and the British are entitled to the merit of having annihilated it. The corah or whip under the Muhammadan government was considered a necessary appendage in the country courts, when the collections were made, and the application of it was incessant and severe." It is known that refractory landlords were made to pay their exactions by being dragged through a pond of ordure, without the slightest consideration for their caste. In the half century before the battle of Plassey, rebels in arms plundered Hooghly, and Nuddea, over and over again; there were frequent civil wars, and invasions of Tipperah, and Purneah, and other districts; there were frequent changes of rulers, and some were assassinated by their rivals; the Mahrattas overran the country; and the only relief to the darkness of the whole scene, arose from the personal character of two or three native rulers, who for a time held sway, and attempted to govern, so far as their influence extended, with justice and moderation. But the country was really in the power of a few local rulers, (when it was not ravaged by invaders or by civil war,) and there was no uniformity in the administration of affairs, and no security for the life or property of any one.

I feel so strongly the importance of fully illustrating the real character of Native rule, that I gladly avail myself of an article entitled "How India was governed by the Muhammadans," which appears in the number of the Calcutta Review that has been published as this page is passing through the press; and I quote from it, therefore, a series of detached extracts, which exhibit the truth as to Musulman government in all parts of India. But if the materials for a more complete picture of the details, relating particularly to Bengal, could be collected, I doubt not, that all the worst features of the picture might be greatly heightened. •

"Of the condition of the people throughout the Muhammadan era, history says very little. They had no share in legislation, and made no figure in the Government. Convulsions were of frequent occurrence; but in these the kings lost while the nobles gained, or the nobles lost and the king gained—the people were indifferent. They were not slaves; but they had no share in the Government, they were not a recognised order in the administration, they passed for nothing. They had no place of public meeting, no vehicle for interchanging their opinions. In the reign of Allaudeen the interchange of opinions was so rigidly restricted, that a man could not even entertain his personal friends without a written sanction from authority, a precaution worthy of a suspicious tyrant, who had risen by treachery, murder and usurpation. \* \* \* There was no settled plan of taxation—no consistency and uniformity in the rules of Government. If some of the emperors were kind and generous, there were others

who were not so. During the administration of the former, peace and order flourished without interruption, trade and agriculture thrived well, for effects will correspond to causes. But when rapacious tyrants, who knew not that the happiness of a subject is the surest foundation of a sovereign's greatness, sat at the head of affairs, either as kings or as advisers of kings too imbecile to act for themselves, there was at once a change in the condition of the people. The beneficent provisions for the needy husbandman were no longer honored in the observance. On the contrary impoverishing tributes and subsidies were exacted on pretexts shallow and unsound, and the people plunged into misery. \* \* \* The hoards in the Imperial treasury were immense, and the Court was splendid, not only in the times of Akbar, Shah Jehan and Aurungzebe, but even in the remoter days of Nasirudeen, Mahmood and Gheasudeen Bulbun. But all this wealth consisted only of amounts drawn off from circulation. The money that should have circulated among the people was only collected together into a heap. A few persons enjoyed this immense fortune of the country, a few individuals profited by the general misfortune. There were none but great lords and poor wretches all over the land, as Bernier has observed; no scope was given to the accumulation of wealth by the industrious labourer, no protection extended to his rights and privileges. The protection of the people, the security of their property, even their happiness in the domestic circle, every thing in fact, depended on the caprice of the men in power. On such an uncertain tenure, commerce and agriculture can never thrive. \* \* \*

"Even when the sovereigns were just, generous, and kind, the tyranny of the subordinate agents of the Government oft amply made up for the favour that emanated from the throne. The authority of the nobles over the people was extensive. It was either for natural life, which was seldom, or dependent on the tenure of their office as Viceroys or Governors. In the one case they were required to transmit a certain fixed amount yearly to court, and in the other the whole surplus revenue, after deducting such fixed compensation for collection, as had been settled on them by the imperial authority. Thus constituted, they exercised an almost unlimited power over the people committed to their charge, as there was no check to keep them under proper bounds. \* \* \*

"As for the police, it does not appear ever to have been in any very efficient condition. It was neither active, nor vigilant, nor pure. Soldiers of fortune serving under the Governor of a province, or employed under princes who disturbed the state, perpetually oppressed the husbandmen, and grew fat on the blood of the people. In the larger cities the life and property of the inhabitants were somewhat secure, perhaps more from their own concurrence, than any other cause; but robbery and murder were every day perpetrated throughout the country; and though summary justice was now and then inflicted on the perpetrators, and hundreds were hung up in the streets to intimidate the rest, such outrages never received sufficient check to lead to their prevention. In fact, the very rise of the Mahratta people was owing principally to this inefficiency of measures to arrest crimes. As a nation, the Mahrattas were very insignificant at the outset, but they were very daring as robbers, and assailed travellers and convoys, and lived by plunder. The imbecile efforts of the Government to reduce them only served to heighten their strength. \* \* \*

"The constant marching and counter-marching of armies, whose lawless habits and loose principles no discipline had tamed, also contributed largely to enhance the miseries of the people. The emperors, including many who were very effeminate, were fond of war; and they kept up large, useless armies, merely to humour their whims. \* \* \* In civilized countries war is the last argument to settle a difference. An appeal to the sword is reserved till every other reasoning has failed. In Muhammadan India, on the contrary, it has always been the first to be resorted to. 'The sword is his,' says the Koran, 'who can use it, and dominion is for him who conquers.' Nay, wars were often undertaken for pastime, with no higher view than to divert the royal mind from some preying grief. Alas! how many became widows and orphans to afford one bosom, pleasure! \* \* \*

"To crown all, the tyranny of the princes knew no bounds. The disgusting freaks of oppression, persecution and massacre, which most of them indulged in, were from their nature calculated to undermine even the dearest interests of their subjects. It is true that these enormities were neither uniformly nor unceasingly practised; but the wounds inflicted by such outrages are never quickly healed. One man will oft do more mischief than a dozen men are able to undo; and new inflictions, dealt before old sores could be completely healed, rendered it impossible for the people ever to be happy. Tyrant after tyrant was removed by violence, but their places were filled again by tyrants. One good prince would at times start up among them, and make strong efforts to heal the effects of the violence of his predecessors; and it is an agreeable respite, both to the historian and his readers, to watch his benevolent exertions. But what could his efforts avail, how long could their influence abide; when the man who followed him was as bad as any who had gone before? Some of the emperors had indeed the plea of necessity to palliate their crimes, and appear to have ceased to be monsters when that necessity was over. But how few were there of this stamp! Most of them were tyrants from an innate savageness of nature, if not from sheer folly. Thus, for instance, Mahomed Toglek was wholly devoid of mercy or consideration towards his subjects, when there was no reason whatever to be severe. Allured by the reputed riches of the Deccan, he would fain remove the seat of empire to Deogiri; and there was no barbarity he left untried to compel the inhabitants of Delhi to leave those homes round which their fondest predilections were wound, for a city without houses and accommodations, and which held out to them no employment wherewith to earn their livelihood. Of this man, or monster, it is also recorded, that on one occasion, he led out his army to hunt, but approaching certain villages, he plainly told his followers that he had come out to hunt, not beasts, but men, and fell upon the wretched, unresisting inhabitants without any provocation or offence. On another occasion, he massacred the inhabitants of Kanouj with as little ceremony. To account for such severe corrections, the historic student is often tempted to imagine that they were perhaps rebellious subjects whom he punished with such horrid severity. But no; they were peaceful men, whose only crime consisted in having been born in the districts against which his brutality was aimed. Where in the accounts of robbers and savages shall we find more disgusting freaks of ferocity than these? And yet this man established hospitals and alms-houses for the poor, and was munificent to the learned! He was a warrior of some pretensions, but his partiality for arms did not make him less

oppressive to the soldiery than to the populace. His oppression was felt by all classes. Once he assembled a large army for the conquest of China. It was a wild and insane scheme. But he recklessly persevered in it. He forced his unwilling soldiers through unwholesome terrains, and over almost inaccessible mountains, and penetrated through the Himalayas undeterred by the heavy losses he suffered; nor did he suspend operations till he saw on the other side of the mountains, a larger and more vigorous army than his own assembled to repel his aggressions. The horrors of the retreat that followed, have not been described in graphic language by historians, but our readers will appreciate them from the fact, that, of a large army, only a few men returned alive, and Mahomed, though both active and brave, was obliged to buy off a Mogul army that had invaded the Punjaub, being unable to face it with his own.\* There were many cases of lawless rapine and wholesale butchery, which were not undertaken from necessity, for which there could be no necessity whatever, and which no necessity could justify. Barbarities, which men of ordinary good nature would be ashamed to exercise even on the brute creation, were practised by many upon their own species, not to avenge slighted honor, nor in vindication of the rights of war, but perchance to satisfy some ferocious curiosity or some childish whim. \* \* \*

"If one section of the community can be said to have been more unfortunate than another, in a society where all were unfortunate to an extreme degree, we must not forget that the Hindus, who comprised the bulk of the nation, laboured under many especial freaks of tyranny, which told only against them. The religion they professed was in all respects dissimilar to that of their conquerors, and toleration in religion was a thing unknown under the Muhammadans. The origin of the Muhammadan power in India was fanaticism, and it was likewise the basis upon which most of the rulers acted. The princes were all more or less devoted to Islamism, and the persecution of Hindu idols was the general rule."

The conclusion from all this is inevitable, that no expressions can be too strong to depict the real character of native misrule, in ancient days, and up to the very hour of our conquests; and just exactly what native Government was, in the provinces which are now under British rule, native Government is at this moment in Oude, in Hyderabad, and in every other native state; except in so far as direct or indirect British influence, checks oppression.

It must also be admitted, that the task of regenerating a country like Bengal which, for so many ages had been misgoverned, and in which the character of the people had been almost hopelessly debased, was one of extraordinary difficulty. Even at the present time, while the office of its ruler affords I believe, the noblest sphere for benevolent ambition that the whole circle of human authority can afford, it entails also a weight of responsibility, and a trial of patience, of energy, of skill, and of moral courage, beyond perhaps, any other office in the world. For the infinite variety of obstacles to be encountered, the endless objects that demand attention, the inconceivable succession of discouragements

on every hand, and the claims of so many millions of people in circumstances so curiously complicated and so difficult of satisfactory and speedy change, can have no parallel in any other country. Abundant evils there may be, elsewhere; but reform almost every where else is comparatively easy. In Bengal it must be the work of years, and must be carried on amidst every kind of contradictory and conflicting influences, without any aid from the people. But while all this is acknowledged, let it not be pretended that the British Government has done all it could, in the bygone century; or that Bengal has received as large a measure of attention and of justice as the rest of India, or that it is not now the chief practical scandal of the East India Company. To find then, an attempt made by the Parliamentary evidence, to perpetuate the old system in Bengal, and to distinguish this, the largest Presidency of all, from the other Presidencies, by making it a mere appendage of the Governor Generalship, for the sake of patronage, does excite a feeling of indignation, strong in proportion to the sense entertained of the wants of the country and the people.

Most willingly and thankfully do I confess, that recently there has been a great and important change in the policy of Government. Lord Dalhousie, after his return to Calcutta, effected much, and laid the foundation of much more, that was highly needed, and will be very useful. And he certainly was no advocate for refusing Bengal a separate Governor, though, if one man's energy could suffice, both to govern this Presidency as it should be governed, and to manage also the affairs of the Supreme Council of India, his might be regarded as adequate.

The Seniority-system has been abolished, and some excellent appointments have been made, that will stimulate the zeal of the officers of Government, and give the public the benefit of able men in the prime of life, in situations of great responsibility and importance. Besides those general measures, the benefit of which will soon be common to all India, (the establishment of the electric telegraph and a new postage system, and the impulse given to the proposed railroads,) there have been several new measures of great value for Bengal itself. Thus the Revenue Commissionerships have been put on a new footing as follows:

Patna Division will include Zillahs Patna, Behar, Shahabad, and Sarun (including Chumparun).

Bhagulpore Division: Bhagulpore, Monghyr, Tirhoot and Purneah.

Rajshye Division: Rajshye, Pubna, Rungpore, Bograh, Dinagepore, and Malda.

Dacca Division : Dacca, Furreedpore, Sylhet, Mymensingh, and Backergunge.

Chittagong Division : Chittagong, Tipperah, and Bulloah or Noacolly.

Nuddea or Kishnagur Division : Twenty-four Pergunnahs (including Calcutta), Baraset, Nuddea, Jessore, Moorshedabad, and the Sunderbuns.

Burdwan Division : Burdwan, Hooghly (including Howrah) Beerbhoom, Bancoorah, and Midnapore.

Cuttack Division : Cuttack, Balasore, and Poori, with the superintendency of the Tributary Mehals.

These are more manageable divisions than the former ones, and each Commissioner now, will have the superintendence of the Police of his division, instead of the whole body of Police being left to the charge of a single officer, who could not possibly perform the duty for all Bengal. Then, further, there has been a new law of evidence; steps have been taken towards a Registry Act, and a new Police Act; there has been an excellent act to prevent reversals of decrees on appeal for matter of form, and not of substance; and there has been arranged a satisfactory and much needed reform of the system, under which young civilians have been placed on their arrival in the country. The office of the Magistrate in the Mofussil is likely to be placed on a new footing; and stringent rules have been passed for the examination of the junior civilians, prior to their promotion from the grade of assistants. Many other excellent measures might be enumerated. But these are only the beginning and the seeds of things.

The measures sought for in the Petition of the Missionary Conference in 1852, were thus mentioned.

“That there are many measures to which your Petitioners would desire the attention of your Honourable House to be directed, in connection with the Government of Bengal. The principal of these, your Petitioners beg leave to submit as follows :—

1. “The appointment for the Presidency of Bengal, of a separate Governor, who shall be relieved of all share in the general Government of India.

2. “The entire and thorough reform of the Police, by consolidating the Village or Zemindary Chowkedars and the Government Police, and the placing all, under active, trustworthy, and efficient superintendence. Your Petitioners believe that it is difficult to over-estimate the importance of a comprehensive, enlightened, and benevolent settlement of this subject, so that a police force, worthy of the British Government, and under the direct control of confidential and efficient officers, may at length be provided for this country.

3. “The summary and severe punishment of perjury and forgery, immediately on their detection in judicial proceedings. Your Petitioners regard a measure of this

kind, as one of the chief wants of this country; for perjury has almost ceased to be regarded as morally wrong; it constitutes the stock in trade, by which numerous witnesses for hire subsist; the impunity and success with which systematic perjury, and the forgery of documents, are commonly practised, tend to encourage the already too prevalent habits of falsehood and deception among the great body of the people; and, as a necessary consequence, justice is now constantly mocked and defeated, or the powers of the law are used, without remorse, as engines of oppression and extortion, through the infamous arts of the traders in corrupt litigation.

4. "The reduction of the size of the Judicial districts, in which, at present, the chief station is commonly so far removed from the greater number of the towns and villages, that justice, in many instances, is practically denied, and in a very large number of others, is obtained under difficulties and discouragements, and at a loss of time and money, that render every connection with judicial proceedings a heavy calamity, alike to the suitors and the witnesses. Your Petitioners believe that careful enquiry would prove, that many persons, of various ranks, throughout the country, are enabled by their distance from the seat of justice, to set the law at defiance, and that the great expense of carrying witnesses so far, and of supporting them while detained, is one of the chief temptations that lead to the employment of the mercenary perjurers who infest every Court and Judicial Station.

5. "The increase of the number of Judicial officers, and their suitable and satisfactory preparation for the important task of administering justice: so that the law may be administered in every district on a uniform system, and on just, definite, and intelligible principles.

6. "The institution of all criminal suits on *viva voce* applications only; and the administration of justice on *viva voce* evidence only, to be taken by the Judge or Magistrate in person. Your Petitioners admit that to a certain extent, justice is already thus administered; but to a very great extent written depositions, taken down, and read to the officiating officer, by venal men, are used in the Mofussil Courts; and this practice, your Petitioners submit, leads to much uncertainty, to constant misunderstandings, and great injustice; while, at the same time, it deprives the Courts of the well known advantages of personal conference with the witnesses, in the presence of the parties.

7. "A careful and complete Survey of the country to fix the boundaries of the villages and landed estates; and a renewal of the Survey wherever the encroachments of the rivers, or other causes, render it desirable.

8. "An act for the Registration of titles and deeds relating to land, carried out in a comprehensive and liberal spirit.

9. "An act to check the prevalent system or Secret Trusts, commonly called Benam transactions. The evils which a measure of this kind would meet are so extensive in this country, as to become a marked peculiarity in its social system. Among these evils, the prevalence of litigation, and frauds on creditors, are notorious; but other evils of a less obvious, though not less serious nature, will on enquiry be found to arise from the Benam system.

10. "A measure to encourage capitalists of enterprise and public spirit to purchase land; and also to encourage smaller holders to raise themselves to the position of independent freeholders; by providing such means as shall be just and equitable,



alike to the state and to the purchasers, for the permanent redemption or commutation of the present land-tax.

11. "A measure for the promotion throughout the whole country, of a cheap elementary system of Vernacular Education, and the removal of all restriction on the Christian Teachers in any of the Government Schools and Colleges, affording instruction in Christianity, when it is sought by the pupils.

12. "The periodical publication of full and clear statistical comparative returns of the population, resources, and progress of this Presidency.

13. "The prohibition by law of the public barbarities which accompany the Chur-ruck Puja and also the prohibition of every other public exhibition of fanaticism, whereby the moral sense of the community is debased and ruined, and human life is endangered.

14. "The regulation of the practice of carrying sick persons from their houses to the river's bank, with the view of preventing the abuse of the popular superstition into a means of hastening death in fatal diseases, and rendering it inevitable, in the case of any whose diseases are not of that character.

15. "The introduction of a system of general visitation of the Presidency by the Governor for the time being, so that he may become closely and intimately acquainted with the qualifications of the subordinate officers of Government; with the general administration of public affairs; with the local wants and feelings of the people; and with the progress of the public works.

16. "The extension of the means of internal communication; by the increase and improvement of roads and of the postal arrangements, throughout the country. Your Petitioners believe that few things would tend more rapidly to the social improvement of the country, than the increase of the means of intercourse and communication.

17. "The liberal encouragement of all public works which are calculated to develop and improve the resources and trade of the country. Your Petitioners submit that such encouragement is very much needed; and as a proof, they beg to state, that even in the immediate vicinity of Calcutta, the two canals by which during eight months of the year the great majority of boats leave or approach the commercial capital of India, are utterly inadequate to the immense traffic of which they are the channels. Your Petitioners also apprehend that enquiry will prove, that the resources of some districts are at present almost entirely lost and wasted, through the want of public works that would give vent to the industry of the inhabitants and the products of the soil.

18. "The complete and absolute severance of the Government of India from all connection, direct or indirect, with the Hindu and Muhammadan religions.

"That your Petitioners believe that from these measures, together with the constant operation on the Government of India, of public opinion, and of the vigilance of the Parliament, in Great Britain, results the most important and desirable might speedily be secured.

"That your Petitioners submit to your Honourable House that it is the paramount duty of the Government of India to promote the highest interests of the people committed to their care, and that all measures whereby revenue is raised to the detriment of the public morals, is a violation of this duty.

"That your Petitioners fear that on enquiry it will be found, that the Abkaree

system for the Regulation of the sale of wines, spirits, and drugs, has in practical operation tended to foster among a people whose highest commendation was temperance, a ruinous taste for ardent spirits and destructive drugs, by the efforts made to establish licensed new depôts for them, in places where the use of such things was little, or not at all known before; and your Petitioners therefore pray that your Honourable House will enquire into this matter, with a view to the Abkaree system proving a check, rather than an encouragement, to the use of intoxicating drugs and spirits.

"That your Petitioners observe with much regret the continuance of the East India Company's extensive trade in opium. Your Petitioners view the traffic carried on with China in this contraband drug as second only to the slave-trade in iniquity, and they regard the collection of a great revenue from the opium monopoly by the East India Company, under the sanction of the British Legislature, as a breach of faith with the Chinese Government, and as an odious participation in a guilty and ruinous trade, which they view with amazement and abhorrence.

"That your Petitioners earnestly desire to see the Government of India relieved from the fearful responsibility of raising a revenue, by providing annually an enormous quantity of a drug, which is notoriously purchased and shipped to China under British sanction, to gratify the morbid craving of multitudes of infatuated people for its enervating and fatal poison.

"That your Petitioners submit that good faith with the Government of China, and common humanity to the unhappy myriads who annually ruin their health and destroy their lives by opium in China, should lead the British Government in India, as well as in the China Seas, to check and to repress the wicked traffic, by which the drug is supplied for the market in Bombay and in Calcutta, and is then shipped to, and clandestinely sold as contraband in China."

For the first of these measures, the new East India Act provides, and this provision took effect in May, by the excellent selection of Mr. Halliday to be Lieutenant-Governor of Bengal. The other measures I will not now discuss. Some have already been conceded, and all the rest are deeply needed, with very many more. There should be a complete repeal and abrogation of all restrictions and burdens on trade, as now existing under the form of ferry-tolls and river-tolls. The present length of time in bringing cases to issue in civil suits, the present facility of appeals whereby the rich suitor can wear out the poor one, and the difference between the fiscal and judicial jurisdictions (to which I have already adverted,) require attention. An effective statute of frauds to check the system of Benam transactions, the registration act, and the speedy completion of the survey, are urgently required. Still more, are constant visits from the Lieutenant-Governor, to all parts of the Presidency; and these have already been commenced by Mr. Halliday. A new vigor has yet to be imparted into some branches of the public service. The subdivision of the Districts into manageable jurisdictions

is as needful as the reform of the Police. Above all, there is needed that "continuous attention," which Sir Isaac Newton long ago pointed out, as the sole means of success; and to this end, the Lieutenant-Governor's term of office, if he be an able and efficient man, should be prolonged. Without this, measures will be fitful, the influence of Government capricious, and there will be no regular, consistent, and well sustained efforts to elevate the character of the people. Towards that, a wise Government may do much, and all measures that have it not for their object, or are not accompanied by others that tend to it, are of little use. Contemporaneously with measures to develop the resources of the country, to give scope to its industry, and to improve the physical condition of the population, there should be other measures to elevate the people as moral and accountable beings. For after all, it is abundantly true that Revenue, and Exports, and Imports, and the state of the Fine Arts, are not the only criteria of a nation's condition. For while, ordinarily, these things will be in a better state when the moral condition of the people is elevated than when it is depressed; a high degree of outward and apparent prosperity may exist, for a time, under highly pernicious systems while the people are greatly degraded. If we would lay the foundations of a lasting prosperity, the character of the people must be the first consideration.

"What constitutes a state?

Not high raised battlements and laboured mound,

Thick wall and moated gate;

Not cities proud with spires and turrets crowned;

Not bays and broad arm'd ports,

Where, laughing at the storm, rich navies ride;

Not starred and spangled courts,

Where low-browed baseness wafts perfume to pride.

No: men, high-minded men,

With powers as far above dull brutes, endued,

In forest, drake, or den,

As beasts excel cold rocks and brambles rude.

Men, who their duties know,

But know their rights, and knowing dare maintain;

Prevent the long-aimed blow,

And crush the tyrant while they rend the chain:

These constitute a state!"

And it is to elevate the people of this land, that the British Government is here planted and sustained, by the omnipotent wisdom of the King of Nations.

But let it not be thought that the way to elevate the Natives of India, is to thrust them hastily forward into power. The evidence given before the houses of Parliament on this subject, is unanswerable. They are not ready for power. Petty jealousies, the very pettiest jealousies, unfit them; venality unfits too many of them; and there yet remains in them, a mental weakness which power would intoxicate. That which Mr. Halliday stated in his evidence, respecting the little satisfaction to the Natives generally, which was given by the appointment of a Native Magistrate of Calcutta is notoriously true. Envy appeared to be the predominant feeling excited. Recently, when a Native was appointed one of the Judges of the Small Cause Court at Bombay, the Marwarres withdrew their suits from the Court, alleging that he was not impartial. There is no mutual confidence among the Natives, and they know one another better than we know them. Besides, they are so isolated from Europeans, that their real course of conduct is guessed at, rather than known. Many of the most educated of them are still the bond slaves of caste and of customs that are degrading, and they are so intimately connected by family ties, that men apparently of the highest character, and of high position in society, are often under the influence at home, of men of very low condition, not to speak of the superstitious ignorant women of their families and their sensual cunning priests. I remember on taking charge of office, when I was a Magistrate in Calcutta, my surprise at finding that one of the writers (on sixty rupees a month or £72 a year,) was son-in-law of one of the wealthiest and most influential natives in the city. I knew, of course, that it was not the salary that the family required, but the name of having influence in that office, and the access which the position afforded to information; and therefore new arrangements were speedily made, which involved the person's departure. Many other similar cases might be mentioned. The ideas of the natives, as to what is evil, do not correspond with ours. Men are not the less respected for having made money by fraud. Their moral sense is blighted; and I am not ashamed to say, (unfashionable as it may be,) that I believe that this is the *necessary* consequence of their corrupt religion, and that while they continue the slaves of "demon worship,"—idolators of deities who are examples of every sin,—it is idle to look for consistent virtue in them. It is true that some have nominally ceased to be Hindus; but these "hold the truth in unrighteousness;" almost to a man they continue idol worship in their houses; keep the females of their family in ignorance; and as they advance in life, become more and more selfish, hardened, and hopeless.

But the chief blame of the present unhappy moral and spiritual condition of the people, rests not on the Government, (heavy as the burden certainly is which lies there) but on the Christian Church; on those who profess and call themselves followers of Him, who "had compassion on the multitude," who came "holy, harmless, undefiled, and separate from sinners," "teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." His Gospel is the great regenerator of mankind; but it has not been spread abroad. His commission has not been executed; His last command has not been obeyed; men have shut up their pity and lived to themselves, and not to Him who died for them. I hope that it will not appear a mere vain and useless repetition, if I recapitulate the case of some of the districts; and let them speak of the lethargy of the Church. Commencing with Eastern Bengal, and advancing up to Purneah, there is the following series of districts:

	Population.	
Chittagong, .....	949,000	One Missionary.
Tipperah, .....	1,371,260	No Missionary.
Backergunge, .....	787,765	One Missionary.
Jessorc,.....	893,038	Two Missionaries.
Baraset, .....	485,827	No Missionary.
Pubna, .....	862,083	Ditto.
Furreedpore, .....	556,949	Ditto.
Dacca, .....	542,540	Two Missionaries.
Sylhet, .....	1,083,720	One Missionary.
Mymensingh, .....	1,634,183	No Missionary.
Rungpore,.....	1,214,275	Ditto.
Bograh, ..	321,000	Ditto.
Moorshedabad,.....	969,447	Two Missionaries.
Rajshaye, .....	800,000	No Missionary.
Dinagapore, .....	2,298,200	One Missionary.
Malda, ....	311,895	No Missionary.
Purneah, .....	1,961,532	Ditto.
<hr/>		
Total,.....	17,042,714	Ten.

I feel it to be due to a body of Christians, with which I am not connected, to mention, that the blame of this very extraordinary state of things rests far less with them, than with any others: I allude to the Baptists. Without any reference to their operations or influence else-

where, it is but fair to say, that to them, above all other Christian bodies, this part of India is deeply indebted. Not only have their Churches in Great Britain and America sent out some of the most distinguished Missionaries who ever preached the Gospel, (for such certainly were Carey, Marshman and Ward, Chamberlain, W. H. Pearce and Yates, in Bengal, and Judson and Boardman in Burmah,) but they have sent out a larger number to India than any other portion of the Christian Church. Taking the statistics of my friend, Mr. Mullens, as the basis of calculation, and adding the Burmese Provinces, there are found to be one hundred and twenty-nine European and American Missionaries in all this Bengal Presidency, of whom no less than eighty-four are Baptists. And not only so—but the Baptist Missionary Society in England is at present making a noble effort, which Mr. Peto and Mr. W. B. Gurney have munificently encouraged, to strengthen their Missions here; and the Baptist Churches in America are not likely to neglect their Missions in Burmah, Assam, or Orissa. Had all the branches of Christ's Church done as much for Bengal, in proportion to their numbers and wealth, as the Baptists have done, we should have hundreds of Missionaries where we have tens; and even then, in a land so vast, and with so great a population, the supply would be still lamentably insufficient.

It appears strange that a case like this, should ever be made known, without kindling at once, intense desires to make up for past shortcomings as far as possible, by a tenfold increase of zeal, and labour, and self-denial. The Apostle speaks of the sharp repentance of his converts, leading them not merely to remorse but also to indignation, and "revenge" against themselves. And the thought irresistibly forces itself on the mind of one who thinks seriously of this land—what sacrifice *ought* to be made, what self-devotedness is now demanded, to satisfy the claims of long neglected duty! For, besides the claims of so many millions of dying men, Bengal has peculiar claims upon the Church. Let it be remembered that here, in Bengal, is a larger number of Muhammadans, than are accessible to Missionary efforts in any other land. The Missions to Persia,—where are they? Behold Bokhara and Afghanistan,—still enveloped in darkness. Even in Turkey, the Missionaries are compelled to confine themselves almost entirely to Armenian, and Nestorian, and other Christian Churches. In Northern Africa, there is scarcely a single effort made for the Muhammadans. The Lord seems to have directed His people to other objects of sympathy. But in Bengal alone—the province of Bengal—I have good reason to believe that there are at least ten mil-

lions of Muhammadans, and in many parts of the country their Moollahs have very little influence over them. The Bible Society has commenced, as I have stated, to distribute among them, Scriptures prepared in the Musulman-Bengali dialect, and the books are readily and thankfully received; and the sect called the Frases afford a most important field of labour.

Bengal too is now beginning to manifest the effects of Education. That 'an idol is nothing;' that God is a Spirit and must be worshipped in spirit and in truth; are truths that the people, to a large extent, are certainly beginning to feel. And so ripe and prepared does part of the field of labour appear, that in the contemplation of it, the prayer instinctively bursts from the heart, "Oh that thou wouldest rend the heavens and come down!" Ever and anon the conviction is forced upon the mind, that if the Lord in His mercy were to raise up a few converts of powerful, and soul-stirring emotions; men who would go forth, "counting not their lives dear unto them," there would very soon be a movement, that would spread onward through the whole land, and thousands would cast away their idols to the moles and to the bats. The statements I have given from friends in various districts, have proved that Hinduism is, in many places, a decaying dying thing; and that the time to favour this land is rapidly approaching. Now, therefore, the call of God's providence appeals to the conscience of every believer: and now is the testing time of the prevalent, and well nigh fashionable profession of religion, which at a distant view, looks so hopeful and so promising. Is it to prove a delusion, a mere appearance,—(for such it will be, and nothing more, if the claims of Missions are neglected,) or shall it prove a true representation of that first heart-constraining devotion, which was the glory of the early Church? If there were many disciples in these days, who would go forth into every heathen land, and though frowned on by the rulers, and counted the off-scouring of all things, would yet press on, braving all and "dying daily," should we, as we contemplated *their* zeal, consider *that* to be real piety, which clings to all the ease of home, and shrinks even from lands like this,—lands of peace and protection,—lands where others have already borne the burden and heat of the day,—and where the road is made both plain and broad for every future evangelist?

Much of what I have said will, I know, appear to many, the language of excitement and exaggeration. But it is not. Much rather is that a diseased state of mind, which beholds without sorrow, educated men, and myriads upon myriads of others, (who ought to learn better by their

example) bowing down to idols,—images of false and hateful gods. Assuredly, if that solemn word of Holy Writ were impressed upon our hearts, as we beheld such worship of such disgusting deities, ‘They that make them are *like unto them*, so is every one that trusteth in them’ (Ps. cxv. 8), if we weighed the Apostle’s words, that this is indeed *the worship of devils* (1 Cor. x. 20), if we contemplated, and could thoroughly investigate all the remote and blasting consequences of this fearful degradation of man from his true glory, as the image of his Maker, we should not think so much of “extravagance,” and speak so lightly of enthusiasm. “Passion is temper, transport reason here.” But a personal sense of sin is needful to produce a right state of mind on subjects of this kind. It is not till we individually realize our own state as sinners, feel the bitterness of sin, and are quickened to sharp and lasting repentance, by a deep and mournful conviction of sin’s malignity and fatally destructive power, that we apprehend aright the fearful effect of its supremacy in others, and are animated to devote ourselves to their recovery and welfare.



## Chapter XV.

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Passing on from the province of Bengal to that of Behar, we have now before us the districts of Bhagulpore, Monghyr, Tirhoot, Patna, Behar, Shahabad, and Sarun, and this latter is divided into the two Sircars of Sarun and Chumparun. All these districts have been surveyed. They constitute one of the finest provinces of India, both in the salubrity of the climate and the fertility of the soil. Their general statistics are as follows :—

	Area.	Population.
Bhagulpore, .....	7801	858,110
Monghyr, .....	3599	866,590
Patna, .....	1835	845,790
Behar, .....	5688	1,300,000
Tirhoot, .....	6114	1,537,545
Shahabad, .....	7734	1,602,274
Sarun, .....	2612	834,070
Chumparun, .....	3781	701,695
	<hr/> 39,164	<hr/> 8,546,074

In this great province there is a Mission of the Church of England with one Missionary at Bhagulpore; at Monghyr there are two Missionaries of the Baptist Society; at Patna two in connection with Mr. Start; and there are three in Tirhoot, two in Shahabad, and three in Sarun, from Germany, who are maintained by Pastor Gossner of Berlin, Mr. Start, and Mr. Donald McLeod of the Civil Service. Thus there are thirteen Missionaries altogether, in this territory and this great population, and of these thirteen, three only are supported by British Missionary Societies, and none by the Church of Christ in America. Would eight millions of people in any country of Africa, or in Persia, or Japan, if they were open to the gospel, be thus neglected? Would eight millions of heathens in any *foreign* land be thus disregarded? Except in India, is there any

dependency of the British Crown, where one-tenth of the number are so little cared for? I believe not. Yet there are not altogether wanting in these days, faith, and zeal, and sympathy; there are *some* men of fervent piety and devoted self-renouncing courage, such as the Moravians in Greenland, and such as were poor Capt. Gardiner and his companions in Terra del Fuego. But, unhappily, the energies of such men are too little directed to this land; in some cases there is a complete misapprehension of the state of things here; in others there is the natural tendency to overlook simple obvious duties, such as the teaching of the truth to our fellow-subjects in India, and a preference for scenes which possess the attractions of novelty, of physical danger, and of uncertainty.

Generally speaking, the people of the province of Behar are a manlier race than the Bengalis, but on the other hand they have much less mental acuteness; and education among them has made much less progress. The Report of the Council of Education for 1851-52, which I have already quoted shows, in all the province of Behar, only four Government schools in which English is taught, (namely, the schools at Patna, Bhagulpore, Mozufferpore and Gya) with an aggregate of 336 pupils, and a few Vernacular Schools with an aggregate of 207 more; making a total of no more than 543 out of the whole eight millions and a half, for whom the Government provides any education! But the number of persons who can read and write Hindi in the Kaithi character, (which is a corruption of the Dev Nagri character,) is considerable, and the desire for education is increasing. The numbers attending Missionary schools, I shall have to state, as each Mission passes under review.

The language spoken in Behar is chiefly Hindi, but the Musulmans commonly use Hindustani or Urdu. The proportion of Musulmans however is less in Behar, apparently, than in Bengal, and they are principally resident in the cities. Indeed it is a remarkable fact, that their number decreases gradually towards the North-West, although the great seats of Muhammadan power in India, were, for so many years, Agra and Delli in the North-Western Provinces. The proportion of Musulmans in Bengal Proper, I believe to exceed a fourth; it is apparently much less in Behar; and in the North-Western Provinces, it may be estimated at one-fifth in the towns and one-tenth in the villages; but in Behar, Patna is a place of considerable importance as an abode of Musulmans, and has, at times been the seat of disaffection and conspiracies. So in the North-West,—Deli, Benares, and Lucknow are the abodes of many

eminent Musulman priests and scholars, and this gives a greater coherence and strength to the Musulman population in those provinces, than they have in Bengal, where they are so much more numerous. But here, in Bengal, the mass of Musulmans are poor cultivators, whose ancestors were compelled or induced to forsake Hinduism, just as now myriads of Bengalis might be compelled or induced to profess Christianity; but their Muhammadanism now, is much like what their Christianity would be then,—unintelligent and merely nominal. The real value of it may be gathered from the fact which I mentioned in a former publication,\* that the head man of a Musulman village in Bengal, a few years ago, gravely informed a Missionary, that Muhammad was a Bengali, born in the house of a Brahman!

The prospects of the Muhammadans generally, are not so favourable as those of the Hindus. The thirst for education, and the adoption of English habits of thought, and of the English spirit of enterprise, are almost entirely confined to the Hindus. Except as pleaders and officers in the Courts, and as Police officers, few Musulmans in this Presidency appear to be advancing in society—either as to wealth, influence, or knowledge. I apprehend that the proportion of land in their possession must be much less than it was thirty years ago, and certainly nearly all the trade of the Bengal Presidency is monopolized by the British and the Hindus.

The trade of Behar is very large. The cultivation of the poppy for the hateful traffic in China, and the cultivation of indigo and sugar, are extensive, and the facilities of transit along the common beaten roads, and along the great Ganges which intersects the Province, and down many other streams that communicate with that noble river, are very considerable. Great numbers of the people come to Calcutta, and other parts of the country, as servants, and many enlist in the army.

The first district we enter in the province is Bhagulpore. Capt. Sherwill in his "General Remarks" on the district in the Government Survey Report, recently published, speaks of it as follows:

"The district of Bhagulpore, comprising 7801 square miles of territory, is situated in the fertile valley of the Ganges, which river divides the district into two unequal portions, the larger portion lying to the south of the river \* \* \* The length of the district is 168 miles, or from the southern boundary of Nepal on the north of the district, to the northern boundary of the district of Beerbhoom in the south; the average width south of the Ganges is 112 miles, and north of the Ganges it has an average width of twenty miles \* \* \* \* The climate of Bhagulpore is peculiar

\* The Urgent Claims of India for more Christian Missions. London. W. H. Dalton.

to itself; situated between the parching hot winds of western and central India, and the damp soil of Bengal; it appears influenced by both. The heat is not so great or so parching as it is a few degrees to the westward; nor so damp as its neighbouring districts of Moorshedabad, Purneah and Malda. The heats of summer, or from April to June are nevertheless very great; too great to allow the natives themselves to be freely exposed to the direct rays of the sun; to the European such exposure would most likely be fatal in a few hours. During the hot weather, the Thermometer ranges from  $80^{\circ}$  to  $100^{\circ}$  during the day; a steady west wind generally sets in at 9 A. M. and continues to blow till sunset; this wind is warm, approaching to hot, but cannot be compared to the true hot wind of North Western India.

"The weather from June to September, or what is styled the rainy season, is much more pleasant to the feelings, from the immense quantity of moisture suspended in the air, but the sun being unobscured by dust, as it is in the hot weather, strikes down its rays in a peculiarly dangerous manner, especially when an assemblage of clouds favours the formation of a focus for the rays to descend in a concentrated manner; such a sun has the power of blistering the skin as if actual cautery had been applied. During the rainy season, an east wind generally prevails.

"During the cold weather, or from October to March, the weather is peculiarly fine and well suited to the European constitution; a steady light westerly or easterly wind blows, the air is cool, and the thermometer in December descends as low as  $33^{\circ}$  during the night.

"A spectator standing at mid-day during the hot weather in any of the Pargunnahs that lie to the eastward of the Rajmahal Hills, may distinctly observe the termination of the hot winds, and the commencement of the humid atmosphere of Bengal.

"The hot wind is seen on a level with the highest peaks of the Rajmahal Hills, which rise to 2,000 feet, and up whose western flank, the hot wind has been driven from the plains of Monghyr and Bhaugulpoor; and is represented by a huge, yellowish brown stratum of heated air, highly charged with minute particles of dust, and peculiarly electrical; this bank or stratum extending to near the base of the Himalaya mountains never descends again, but lifted up and there retained by the damp atmosphere of Bengal, is lost or cooled in the upper regions of the air; the mark of separation between the heated electrical, and dust-charged atmosphere of western and central India, and the damp air of Bengal, is so defined and so nearly stationary during the day, that its height, limits and rate of progression, are all capable of measurement.

"The climate of Bhaugulpoor is peculiarly suited to the growth of rice, which forms the staple agricultural produce of the District.

"*Aspect—Hills—Geological structure.*—The aspect of the District is pleasing from the great abundance of mango plantations and palm trees that are scattered over the whole surface of the country, and from the numerous detached hills, and connected ranges of hills, that break the monotony of an otherwise level country.

"The principal hills are the Rajmahal Range, a fine mass of basaltic and carboniferous hills, lying meridionally near the eastern boundary of the District; shutting out the fertile but dry kunkuriferous plains of Bhaugulpoor, from the pure alluvial soil of Bengal. This range extends from the Ganges river on the north to the Brah-

mince river on the south (and which river forms the boundary between Moorshedabad, Beerbhoom and Bhagulpoor), a distance of seventy miles, with an average width of twenty miles. These hills occupy 1,366 square miles, their greatest height does not exceed 2,000 feet. A full description of this interesting tract will be found in the accompanying published notes, entitled "Notes upon a tour through the Rajmahal Hills," furnished by myself to the Asiatic Society's Journal.

"From near the south western extremity of the Rajmahal Hills, a tract of elevated land sweeps across the whole District, with a bold curve to the west and north-west, until it unites with the Kurrukpoor Hills which terminate in the bed of the Ganges at Monghyr, and which range of hills, separates Monghyr from Bhagulpoor.

"The mass of low level country thus shut in by the Kurrukpoor hills on the west, by the Rajmahal hills on the east; the Ganges river to the north; and by the great curve of high land to the south, consists of a mass of rich, cultivated and highly productive land, amounting to about 3,125 square miles; this is the finest portion of the District, the most densely populated, best cultivated, because it has the finest soil, is level, well watered and is free from rocks or unproductive ground. The upper or high land which consists of highly contorted gneiss rock, is about 500 feet above the Ganges and is rocky, hilly, broken into deep ravines, covered with forest, or is so dry as to be generally unproductive, and is consequently in a state of nature. This high land is nevertheless not without its uses and benefits to the District, and that to no small extent; it serves as the grazing ground for cattle during the hot weather, when every particle of vegetation is scorched up in the plains. It produces an abundance of wood for ploughs, for building purposes, and for fire wood; it produces bamboos, grass, barks, gums, tussar silk, slates, building stone, honey, copper, lead, antimony, silver, iron and coal; besides numerous sorts of grain, but these latter in very limited quantities. The Mahooa petal (*Bassia latifolia*) is largely collected and used in the distilleries; Catechu is also manufactured from the Mimosa Catechu, and is exported to Europe.

"*Rivers.*—The principal river in the District is the Ganges, flowing for 120 miles directly through the District from west to east, throwing about one quarter of the whole district or 1698.97 square miles, contained in four Pergunnahs, on the northern or left bank.

"The river is navigable for boats of any tonnage, and for steamers during the whole year. The average width of its bed is three miles; during the hot weather only one half of a mile of this extent is filled with water, but during the rainy season, the whole three miles of the deep bed, together with a margin of ten or fifteen miles of inundation in the northern bank, and one or two miles on some parts of the southern bank, give the river the appearance of an extensive sea, driven or influenced by a rapid and dangerous current.

"The other rivers of note are the Kosey and Ghugre, whose united waters flow into the Ganges on the left or Northern bank, eight miles north of Colgong.

"North of the Ganges, there are numerous nullahs, the principal of which are the Talabah, Tiljooga, Balce and Lorum, all flowing into the Ganges.

"To the south of the Ganges numerous small streams descend from the high land to the south, and flow in a northerly direction into the Ganges; the largest and most

important of which is the Chandun, whose course, uses, and nature, are fully described in the history of Pergunnah Bhaugulpore.

“ *Irrigation.*—Irrigation, whenever practicable is resorted to, either from streams, or from tanks, or from wells; the level land before alluded to, as situated to the north of the Southern hills and South of the Ganges, is universally irrigated, producing fine crops of rice, mustard, castor-oil, murrooa, kesari, sugar-cane, gram, besides many of the smaller crops.

“ *Towns.*—The principal towns in the District are the civil station of Bhaugulpoor, situate on the right bank of the Ganges, where there is also a regiment of Rajmahal hill rangers,—The ‘Barani’ Great Trigonometrical Station at the N. eastern extremity of the town, is in latitude  $25^{\circ} 51' 51''$  and longitude  $87^{\circ} 3' 23''$  Rajmahal, Colgaong both on the right bank of the Ganges, and Kurrukpoor situate inland.

“ Good substantial villages containing upwards of a thousand inhabitants, are thickly spread over the country; though pukka buildings, except in the towns above-mentioned are almost unknown, the huts of the zemindars and ryots being either made with mud walls and thatched roofs, or are constructed entirely of wattles, mats and thatch.

“ The general caste of the inhabitants are Hindoos, with a small population of Muhammadans, but these latter are mostly found in the large towns and seldom in the villages.

“ In the Pergunnahs lying to the east of the Rajmahal hills, Bengalis are found occupying the land. The Rajmahal hills are occupied by the hill men and by Southals; the high land south of the great plain, is also occupied by Southals, Boyas, Ghatwals, Iron-smelters, and by several other classes professing little, if any, respect for caste.

“ *Population.*—With regard to population, the District of Bhaugulpoor when compared with other and neighbouring Districts, shows but a very scanty population. The highly cultivated portions, however, give 343.4 souls to each square mile, whilst the mere moderately cultivated portions give 154.1 souls; but the whole District gives only 109.5. This is accounted for, by the large extent of unproductive and consequently unoccupied land to the south, which tract nearly equals in extent the cultivated and occupied land.

“ *Roads.*—The roads in the low lands are merely nominal, being either washed away yearly, ploughed up, or so neglected as to be for nine months in the year impassable for wheeled carriages.

“ The roads on the high lands being upon good hard soil, which can boast of a very fine gravel, are good all the year round, although very tortuous; as they wind to avoid every ravine, rock or hillock or patch of broken ground. The roads in the Rajmahal hills which were cut by Mr. Pontet who is in charge of this tract of country, and which extends for upwards of 300 miles in length, are perfect.

“ *Cattle.*—The principal draught cattle in the district are buffaloes, and the common grey bullock; horses, mules, and asses are almost unknown; cows, pigs, poultry and pigeons are common.

“ *Wild Animals.*—The wild animals of the District are tigers, leopards, panthers, and all the smaller felina; rhinoceros, elephants, bears, badger, rusa stags, hogdeer,

wild hog, barking deer, antelope, jungle fowl; of partridge there are the black, painted, grey and double spurred. Two sorts of quail, ortolan, boa constrictor, most of the deadly ophidia, water snakes, turtle, a great variety of fish, two sorts of alligators, porpoises; besides numerous birds; reptiles, and smaller mammalia.

"The Revenue Survey general operations of this District, commenced in 1846 and terminated in 1850. The total expense incurred amounts to rupees 1,31,387-15-2 and the average rate per square mile to rupees 15-4-9."

Among the various classes of people in this district, the hill men are probably the most interesting. They inhabit the range of hills extending over seventy miles to Beerbhoom. The people in these hills were formerly lawless and exceedingly troublesome, but at the latter end of the last century, a young civilian at Bhagulpore "without bloodshed or the terrors of authority" as the monument erected to his memory by the Governor General of India, in 1784, records,—“employing only the means of conciliation, confidence and benevolence, attempted and accomplished the entire subjection of the lawless and savage inhabitants of the jungleterry of Rajmahal, who had long infested the neighbouring lands by their predatory incursions; inspired them with a taste for the habits of civilized life, and attached them to the British Government by a conquest over their minds, the most permanent, as the most rational mode of dominion.” The name of this able and distinguished public officer was Augustus Cleveland. From the race whom he thus conciliated, a fine body of soldiers has been raised, and effectual means have been taken to secure to the hill-men the undisturbed possession of their native tract, measuring no less than 295 miles in circumference. In those parts which they will not cultivate, the tribe of Santals is allowed to settle, but the hill men are quite a distinct race, and must not be confounded with these. Of the Santals, there are now settled in this tract 82,795 persons in 1473 villages. Of their character Capt. Sherwill says: “The Santal or lowlander is a short, well-made and active man, quiet, inoffensive, and cheerful; he has the thick lips, high cheek bones and spread nose of the Bheel, Kole, and other hill tribes of Southern and Central India; he is beardless or nearly so; he is moreover an intelligent, obliging, but timid creature, very cowardly towards mankind, but brave when confronted with wild animals; the Santal is an industrious cultivator of the soil and as he is unfettered with castè, he enjoys existence in a far greater degree than does his neighbour the priest-ridden and caste-crushed Hindu.” The religion of the Santals consists in prayers, sacrifices, and religious dances; and one of these dances, Capt. Sherwill witnessed, when upwards of five thousand persons assembled by torch light,

and about four hundred women danced at the same time. "The only prayer" he says "that I have heard of among these people is a supplication to an invisible and powerful spirit, for protection from famine and sickness; from disease among their cattle; for defence against wild animals, especially the tiger; and that their children may be defended from all dangers, amongst which are enumerated the attacks of wild animals, snake-bites, scorpion-stings, and all kinds of animals." "The men" he adds "swear by the tiger skin, but swearing them at all is unpardonable, for the truth is by a Santal held sacred; offering in this respect a bright example to their lying neighbours the Bengalis." The "hill men" are far more indolent, but many of their moral precepts are good and their manners are simple. Their number is estimated at 33,780. A revenue is raised from the territory of about £4,300 a year, which pays for the four hundred soldiers called the Bhagulpore Hill Rangers, and the salary of the Government Superintendent, and pays also some pensions to hill chiefs and village headmen. The number of acres brought under cultivation in the hill district altogether, is 198,409, or 310 square miles, out of an entire area of 1,366 of which 1,056 are considered unculturable, but contain several beds of coal.

The Mission in Bhagulpore was established in March, 1850, principally through the exertions of the Rev. F. W. Vaux, (who was then Chaplain of the station,) and of the worthy Commissioner of the Division, Mr. G. F. Brown, a son of the late Rev. David Brown, of whom I have already spoken. By the efforts and liberality of Mr. Brown, a Church was erected at Bhagulpore, and a clergyman obtained from the Additional Clergy Fund. Subsequently, on a Chaplain being granted for Bhagulpore and Monghyr, his attention was directed to the formation of a Mission; and the Church Missionary Society appointed the Rev. E. Drøse, one of the band who had come out to the late Dr. Hæberlin for work in Eastern Bengal. The Mission is located in the town of Bhagulpore which contains a population of nearly thirty thousand persons. The results of the Mission have been very cheering among the hill people. Very early success attended the Mission, but there were some difficulties. There were prejudices against education, and many prejudices against any thing new.

Mr. Drøse (in the Calcutta Church Missionary Society's Report of 1852) thus speaks of his beginning.

"I arrived at Bhagulpore about the end of March, 1850. Having made myself acquainted with the curiously straggling locality of the place, my first care was to esta-



blish several Vernacular Schools. The first School was opened in the beginning of April, and commenced with ten boys. Some of these being able to read, I gave them the Sermon on the Mount written in Hindustani verse. The boys, and also the Teacher, objected to the paper, and the School broke up after it had continued for about twelve days. This School was again taken up several times, but with no better success, and at last relinquished.

"I then went in quest of existing Vernacular Schools. Having found out several, I offered to the Lalas of these Schools to engage and pay them, if they were willing to teach the children what I should order to be taught. In June, I had taken up six of such Schools. Among the Teachers of these, *only one was able to read*; the other five had never thought it necessary to aspire to any thing beyond a knowledge of bazar-accounts and a capability of writing their names, or at the highest, Chiththi (note) in a sort of Kaithi-Nagri; so I had to teach them reading, and besides that, I gave them lessons in Hindui Grammar and the rudiments of Geography. In July I had seven such Schools, and reading was ordered to be introduced. Then there was a general stir. All the boys and their parents objected to reading. 'It was useless,' they said; 'reading books did not fill the belly.' The Teachers were told to inform the parents, that the Sahib would not change his plan; that he thought he had a right to order what was to be taught in Schools to which he allowed them to send their children without having to pay for their instruction. Yet more than half of the boys left the Schools. After a month, however, the Schools began to fill again, and many of the former scholars returned. When a number of boys was far enough advanced in reading, I sent parts of the Gospel to the Schools: I did not, however, as yet, strictly insist on all the reading boys using these books. Yet much objection was raised, and a number of boys again left the Schools. I also began now to introduce Geography, which caused almost as much sensation as the introduction of Christian books. One day, I remember, when I was sitting in one of the Schools, examining the boys, collected in the verandah of the house, on questions and answers which they had committed to memory from a short Catechism on Geography, an old respectable-looking Brahman came up, and addressing me in a very hurried and excited manner, poured upon me a volley of epithets very uncouth in sound and still more so in meaning, all tending to represent me as a false teacher, wickedly deceiving the young from the faith of their fathers. Having never before, even in preaching to the people here, and directly exposing the errors of their religion, met with such a reception, I had been under an impression that owing either to climate or to dissolute living, the Bhagulpore people had not steam enough in them to sustain a regular outbreak of fury. Hence this sudden and fierce attack took me rather by surprise. And whilst the fiery old man was pouring out on me the fulness of his wrath, I could not help fancying myself at Benares, where I was used to meet with such true worshippers of Shiva, the deity of wrath and destruction. When the man stopped in the delivery of his harangue, apparently not from want of words but breath, I asked him what was the matter; I had never offended him, in fact did not remember ever before to have seen him, and at present I had not been speaking to him, but been engaged with the children there, questioning them what the sea was, and what a river, what a mountain was and what a promontory, and such like things. 'These are the very things,' he interrupted, 'which you teach wrong to the children. You say the earth

is round and the sun stands still, and the earth moveth round the sun ; my boy who attended this School has told me all.' And turning to the numerous by-standers, he said, ' And the children believe him because he is a Sahib, and he will make Christians of all of them. I am an old man, I know what our Shastras say about sun and moon ; what this Sahib teaches is contrary to what our forefathers believed ; it is all erroneous and falsehood.' I now tried to argue with the man, but he got only the more angry and would not listen. Nor could I pacify him by telling him that all I taught the children was from the best of motives. He went away repeating that I was a false teacher, wickedly deceiving people and turning them away from the faith of their fathers. Yet, notwithstanding much opposition, Geography was introduced into all the Schools."

Then with respect to preaching and the people, he says.

" PREACHING TO THE PEOPLE.

" I now proceed to speak of that portion of Missionary labour to which most Missionaries give preference, and to which also I would feel inclined entirely to devote myself, if circumstances allowed of doing so. It is the spreading of the knowledge of the Truth among those of riper years, by means of public preaching, and private conversation on religious subjects. And here I must first express my regret that, owing chiefly to my being the only European labourer at this Station, this important portion of Missionary work has been so inadequately attended to. Yet something has been done.

" The preaching of the Gospel was generally well attended to, both by Hindus and Muhammadans. I find the people here generally less prejudiced than the people up-the country, and especially the Muhammadans, less bitter in their opposition to Christianity. The obstacle to be overcome here appears to be more indifference in regard to religion in general, than bigotry for any religion professed. The people listen with attention, but it mostly seems that attention which is called forth by curiosity, not that which would spring from concern, regarding future happiness or woe. They do not show much dislike at seeing the errors of their religion exposed, nor do they exhibit much delight at hearing the truth of the Gospel set forth. The Hindus are often heard to confess that their religion was devised for the sake of filling the stomachs of their Brahmans, and admit the superiority of the Christian religion to their own, yet prefer retaining the latter, because embracing Christianity would, under present circumstances, be a cause of much inconvenience to them ; but every now and then one and another is heard to say, ' If all became Christians, I should most gladly join, for the religion of Christ is after all better than our own.'

" THE HILL TRIBES.

" A somewhat more favourable aspect is exhibited by a small fraction of the Bhagulpore population, consisting of people belonging to the Hill tribes, who inhabit the Hills east and south of Bhagulpore. Most of those residing here belong to a Regiment of Hill Rangers stationed at Bhagulpore.

" These Hill people seem to assimilate with their neighbours of the plains in nothing besides the dark livery of their skins. In frame of the body, cast of feature, constitution of mind and mental faculties, in language, religion and habits, in their very sins, they prove to be quite a distinct race from the people of the plains. Being free of

that curse of Hindustan, caste, and being so philosophically unscrupulous in the choice of their food as would make it even difficult for a Chinese to outdo them therein, neither fear nor disgust prevents them from associating with Christians. Hence they are more accessible to the Missionary than either the Hindus or Muhammadans.

"Besides, they are a more natural people than their neighbours of the plains. Their minds are not to that extent twisted and distorted by an artfully wrought-out system of a false religion, as the Muhammadans and especially the Hindu mind generally is found to be. Hence they are more open to conviction of what is right or wrong, and easier impressed with the weighty simplicity of the Gospel. If the Missionary dwells on the theme, that the Son of God left the glory of Heaven and came on Earth, to suffer for sinful mankind, to die for us a most painful death, the Muhammadan will not unfrequently be observed to listen with an expression of contempt and disgust, and his features seem to say 'nonsense—blasphemy;' the Hindu, with a sort of sceptical smile, as if to say, 'Who will believe that? there is no such love to be found with either man or God!' The Hill-man will generally listen with an expression of astonishment, of awe, as if he was about to exclaim—'What do I hear! O God, is it thus that thou lovest man?' The circumstances mentioned, together with a natural tendency in them, in all their affairs to be guided more by feeling than calm reflection, render them a comparatively easy conquest to the Missionary.

"Many of the Hill people residing here have acquired a considerable knowledge of the language of the plains, hence there was in this respect no obstacle to begin my labours at once also among them.

"Here I have met with most encouragement. I have occasionally seen them so deeply moved and affected by the truth of the Gospel, that I found great difficulty in preserving within myself the needful calmness of mind. Almost all the converts are from the Hill people, and if God be pleased to continue His blessing on the work carried on among them, they may soon form a numerous Christian congregation at Bhagulpore; and not only that, but we may also see the Gospel speed its way to their Hills, where the dreariness of a half-savage every-day life is relieved by nothing, except feasts, dedicated to drunkenness in honor of the being they worship, where drinking songs resound from rock to rock, but the praise of God remains unsung. It is true many years may pass away before, if ever it should be, a European Missionary could think of settling among those Hills in order to spread the knowledge of the Gospel there. Now, to live there is death to any but Hill-men, yet this obstacle is likely to be greatly neutralized by that continual communication which is kept up between the Hill people residing in and around Bhagulpore and those living in the Hills. Most of the people here, though they may not think of ever returning to their Hills for good, continue to look upon them as their home. There they retain their fields and other family possessions; to the Hills their savings go; to the Hills they repeatedly send wife and children, the former to look after their possession, the latter to taste the 'pahar ka pani' which of course implies also the breathing the fever-breeding air of those pretty but most unhealthy elevations; for only after the constitution of their offspring has been thus well tried, the parents consider their children worthy of themselves: and surely children born and brought up in the plains must be very strong and healthy if they, staying in the Hills for a season, live to return, or return without a malignant fever on them. To the Hills they themselves repair.

whenever they can obtain leave, and to the Hills they will also—please God—carry and spread the glad tidings of salvation. In fact some feeble beginning has already been made. Some of those whom I am now preparing for Baptism, persuaded by their Christian relatives, have left their Hills for the sake of receiving further Christian instruction here.

“THE CHRISTIAN FLOCK.

“There is now at Bhagulpore a little flock of fifty souls, which have been gathered in the following manner. Through the zealous exertions of those kind Christian friends, to whose deep interest in the spread of Christianity the Bhagulpore Mission owes, next to a wise and merciful Providence of God, its origin, were several natives brought to the knowledge of the Truth, and through Baptism received into the Church of Christ. Of these I found at my arrival six adults and one child. During my residence here were added twenty-two adults and one child of about five years, who was baptized along with his mother. Seeing a little Christian congregation springing up, an elderly woman, whom I well knew and often admired for her activity and decent behaviour, was encouraged to come forth and profess herself, to my great surprise, a Christian, baptized more than twenty years ago by the Rev. Mr. Christian, of the Propagation Society, who laboured at Bhagulpore for a short period, terminated by his death in 1828. Also a Roman Catholic Christian, a poor helpless leper, finding little sympathy with his own people, has come over to us, induced perhaps chiefly by want. Since he so regularly and attentively attends our services, he may find with us not only the meat which perishes, but also that which endureth unto everlasting life. In July last three Native Christian orphans, a girl of about thirteen years of age and two boys, her younger brothers, were sent over from Monghyr. The remaining fifteen, of whom six are children, have joined this Mission from other Stations of the Church Missionary Society.

“The number of Native Christian communicants is eighteen.”

His Report in 1853 speaks of the progress of the work as follows :

“To those who look for new and striking incidents in the annals of Missionary operations, the Report of our Indian Missions must seem to grow less interesting with every year. The thing cannot be helped. The time of adventure is well nigh gone for our Indian Missions. The field before us no more is a vast raw wilderness, presenting chiefly obstacle and danger. The wild is to a great extent cleared away, and almost every where the eye meets with land prepared, sown, and promising a rich harvest.

“The time is at hand when our reports will be but echoes of that first Missionary report, the simple, unadorned narrative of the labours of John, of Peter, of Paul.

“Owing to inefficient superintendence, the three schools have not made much progress during the last year.

“Also the removing of several Hindu and Mahammedan teachers, and supplying their places with Christians, caused at the time no small degree of agitation, both among the teachers and the boys. In consequence of that agitation, the schools soon wasted to mere skeletons of what they were. The more advanced boys, however, had remained, and with these the schools were carried on, and the native, once perceiving that notwithstanding his opposition things have their course and that the world around him profits thereby, has not—happy for him at this age of rapid progress towards

consummation,—stubbornness enough in him to hold out against a tide continuing to press on him. He gives way, following the stream. As was to be expected, the schools did not long continue so scantily attended; and when they had filled again, no objections were raised against receiving instructions from Native Christian teachers, though most of the boys who had left returned. Of the studies pursued little can be said. In two of the schools, English, Persian, Urdu, Hindi, Geography and Arithmetic are taught; in the third, the boys learn only to write and read and commit to memory a native multiplication table. The Bible is read in all the schools, and Christian hymns and a small Christian catechism committed to memory by all the boys attending.

“The boys are, upon the whole, willing to learn, and it is a pity that the schools cannot be better looked after. I hope the Church Missionary Society will, ere long, supply the grievous want of agency at this station.

“Also the few orphans, who are in connexion with this Mission, are chiefly under Mrs. Drøese’s care. There are at present eight children. We obtained one child under circumstances rather uncommon. The mother of the child died after being delivered of twins. The father, as is not unusual among the Hill people, intended to bury the poor beings along with the deceased mother.

“When we heard of it, we sent word to him that he should not do so cruel a thing, since we would come in the evening and take the children off his care. The father was but too glad to give them over to us. We took them from the hut, where they were lying in a dirty rag, to our house. The poor father came then, daily, a distance of three miles, to see how the two little things were thriving; and each time he came he brought something to eat for them, as also several of his friends, to show them how well his children were now cared for. He would sometimes sit for above an hour turning their little bodies to and fro, inspecting every thing about them, and expressing his gratification.

“It must appear singular, that this father, after an intention apparently so inhuman, should exhibit such marks of unfeigned affection, yet there is nothing incongruous in it. If such unfortunate children are not buried alive with the mother, they must die with hunger in a few days. No Hill woman will nurse a child whose mother has died—if any do so, she must die in the next confinement; this is a superstitious notion among the Hill people.

“To bring up a child without a nurse, the Hill people do not know. The child must die, and the Hill man thinks it least cruel to let it die in the grave of the mother.

“Spreading the knowledge of the Gospel among those of riper years has been carried on very much like last year. The Hill people at Bhagulpore have been chiefly attended to; the Hindu and Muhammadan part of the population has been sadly neglected.

“This is an evil not to be remedied under present circumstances. The growing congregation of new converts, most of whom are but children in the new adopted faith, requires even increasing attention and care. Without another Missionary stationed at this place, the Hindu and Muhammadan part of the population cannot but be extremely inefficiently attended to.

“I am not as some. I do not say where one Missionary is, there let a hundred

be; I say only, where one is, there let, by way of necessity, be stationed also a second, and by way of super-abundant favour on the part of the Society, also a third.

"As yet our Mission stations are but watch-posts, the Missionaries the watchmen, trying to awaken the people for the coming morn, as also to keep awake and prepare the blessed few who have risen to life.

"Let there be nowhere stationed only one. It is not good, the drowsy wind of prevailing night might affect him alone, unwatched; or else undue exertion disable him before his time. Better than multiplying the number of Missionaries at stations, where already are more than two, let stations be multiplied, none having more than four to five labourers, or less than two. To have now, as some propose, perhaps not in earnest, a hundred Missionaries for one, at already tolerably supplied stations, would be but tempting zealous men to sleep with those whom they have come to awaken.

"Our Lord sent two and two—they went to preach.

"Now-a-days Missionaries are expected also to be school-masters, to bring up orphans, to train native agents for the work of preaching the Gospel. Circumstances (often heaven's messengers) have taught them to do all that. So two and two will not suffice.

"Well, let one or two Missionaries be added on account of additional work; moreover, all that is not directly bearing on the spreading of religious truth, be done by lay agents. Stations thus supplied ought to be multiplied; the land ought to be filled with them. And when the long-expected morn has risen, when the people have awakened and the millions of India rise longing to be fed with the bread of life, then let England let Germany pour in her 'hundreds for one' to do the needful work until foreign help be needed no more.

"The Christian congregation at Bhagulpore numbers now ninety-three souls. During the past year, forty-nine were added by Baptism, of these thirty-five were adults, eight children, belonging to several of these adult converts, and the remaining six were children of several members of our congregation.

"With regard to the conduct of the congregation, I have but little to say. No peculiar features are exhibited; my people are neither better nor worse than other congregations known to me. All have begun a new life. But whilst some visibly advance, both in knowledge and piety, the progress of others is not so perceptible. The misconduct of two rendered their exclusion necessary; and though the measure had the desired effect with one, who being thereby awakened to a sense of his guilt and promising to mend his ways, was re-admitted after six months' probation, the other is still persisting in the paths of wickedness.

"My congregation is to me a cause of much anxiety, but also pure and holy joy. It is my flock, and my garden. It has most of my thought and care."

A letter from Mr. Drøse to Mr. Brown dated the 19th November 1853, which I am at liberty to quote, speaks thus of the peculiarities of the field of labour.

"If the vast and populous Province of Behar is to be supplied with a sufficient number of Missionaries, care should be taken that there be appointed Missionaries for each of the various races inhabiting this Province. There should be Missionaries to the Hill people, Missionaries to the Santals, and Missionaries to Hindus and Muham-

madans, or better still also for Hindus and Muhammadans separately,—separate bodies of Missionaries. There are but few men who successfully can model their ways, manners, and cast of thought, so as to make themselves and their doctrine at home with various foreign races. The Hindus, the Hill people, the Santals, the Muhammadans with their likings and dislikings for pork, beef, poultry, keep in these, as in many other and far more important things, as aloof from one another as if these several races lived in separate countries, separated by seas and mountains.

“The Hill man, of sanguine constitution, bold, light-hearted, idle, joyous, unstable, very loving and very fierce as his passions may sway him, with his love for independence, his aspiration to rise, with the slight and the designing regard he bears to the people of the plains, whom he thinks to be slaves and beasts of burden, is a very different creature from the shy, laborious, industrious and also enterprising Santal, with whom the hill man seems to share in nothing, except in the great simplicity of social and religious life, great disregard of the sanctity of marriage-ties, *excessive love for intoxicating drink*, and esteem for the English. Also the love of truth, it has been said, is characteristic of both races. I however am inclined to think, they have gained the fame of being truth-loving, because they do not know how to put a lie cleverly enough to elude detection. What is the use of a poor Hill man or Santal telling a lie in a court? The judge will detect and expose him in a moment. Of course, who would think of lying under such circumstances! But the Hill men do lie and most glaringly, I know, when they deal with each other.

“Again, the Hindus and Muhammadans who form the bulk of the population in the Province of Behar, are totally different from both of the just mentioned races. Every one knows what a wretched, lying, defrauding, cruel, sneaking, impure, and unchaste race the Hindus and Muhammadans in this country are; and every one also knows that the Muhammadans are ten times worse than the Hindus and especially in lying, and all sorts of impurity; that which a Hindu would touch with one hand only, a Muhammadan will welter in; and that the Muhammadans add to these things intolerable insolence.

“I shall therefore here only say, what seems to me characteristic of the Hindus and Muhammadans of Behar, but especially of the Muhammadans and Hindus in and about Bhagulpore and Monghyr. The more towards the up-country Provinces the less will what I shall state here, be found to apply. Whatever is highly devilish or nearly divine in the ideas and practices of the up-country people, is with our Beharees very much veiled by the human. Earth and the earthly life of man stultifies our people, into a disregard for the blessed truths of the Gospel, and keeps their faculties benumbed enough to prevent the people from acting out the devilish lies of their system. Our Beharee Hindus care little for all that the Veds and Shastras may contain; the entertaining plausible Ramayana is their Bible; and among our Muhammadans, we find but few, who trouble themselves about studying the Qurán or take thought to act out its precepts: a number of amusing and wondrous tales about their prophet, is all they care to know.

“As the religious convictions, so also of the morals of our Beharee Hindus and Muhammadans bear much more the impress of excessive human frailty than satanic wickedness. We have before us, not a people full of enmity against God and his law, not a people who would, if they could, cut the throats of the preachers of righteousness;

but we have to deal with a people given to drunkenness, a mean, slippery, licentious race, a generation of *luchhas* (anglice rakes) as also stingy, greedy, dirty, money-makers.

"Such morals must cripple all intellectual development. And therefore the plains of Behar swarm with people whose faces are utterly void of all expression, except that of brute-beast stupidity. I have almost daily to fight with the thought and ward it off, that these people have no human souls in them, that they have sprung up like mushrooms and will decay like them, and that it will require the passing away of several generations before that crude mass of human shape can become worthy of harbouring a human mind!

"The state of education in Behar is at a very low ebb. The people have first to be taught by experience that education is profitable. Native *Patshalas* and *Madrasahs* are scarcely to be met with.

"With regard to the aptitude of the people to receive religious instruction, the experience of Missionaries is, that the Hindus and Muhammadans are on the whole patient hearers, and especially the former, not very averse to embracing Christianity, and that the principal objection to the forsaking of their own religion does not spring from any great love or veneration for their creeds, but from mere worldly considerations: viz. how to get their sons and daughters married, how to get a livelihood, etc. If some impulse could be given—and who knows how soon that may come—from above—to induce connected bodies to the embracing of Christian truths, when these worldly considerations would cease to be so much in the way, we should soon have numerous Christian flocks covering the land. Yet though we should have many Christians, we should not have many saints among them."

This truthful and graphic statement conveys, I believe, a faithful illustration of the feelings of nearly every thoughtful and intelligent Missionary in India. Such a man will not say "all these things are against me" for faith bids him hope against hope, and not judge by sight. But, at least, he will realize difficulties far beyond those which usually appear in Missionary Reports; he will see that he is engaged in a work of such vastness, and one that is hindered and impeded by such heavy and peculiar obstacles, that *he* needs if any one in the whole world needs, "the patience of the saints." And it is highly important that this should be well known and considered, by all who think of devoting themselves to Missionary labours in India. Everything like romance, everything like highly stimulated feelings, everything like vain glory and the thirst for human praise, or impatience for early results,—must be utterly put away; and each one must ask himself, if he is willing to render himself here, as "a living sacrifice, holy and acceptable to God," in a work of which he may see little fruit, and in which he will inevitably encounter innumerable discouragements. He must pray for calm faith; for a willingness to labour merely as one person out of many, few of whom will be seen or heard of by the world; and all of whom must wait for their full satisfying reward,



till that time, when "they who sow and they who reap shall rejoice together." For, the believer here in India, does indeed "see through a glass darkly." He is indeed tempted, when he considers the state of things around him, and the Lord's promises concerning them, to exclaim, 'How can these things be?' and '*Can* these dry bones live?' Oftentimes, however, his faith, if he have singleness and simplicity of purpose, will be cheered and sustained, by the fresh flowing into his heart of new assurances and convictions of the divine love, and faithfulness, and power; and he will experience a joy with which a stranger cannot intermeddle. And thus "holding on his way" he will know, at times, in this land, amidst all its special trials, more than he ever knew before, of the force of the poet's words:

"The soul rejoicing in assured relief,  
Feels itself happy amidst all its grief,  
Forgets its labour as it toils along,  
Weeps tears of joy, and bursts into a song!"

But in order to this enjoyment, he must realize and deeply realize, the source of his power, and of his sufficiency for all his labour. He must look to the Fountain, and draw from it, alike pardon for his shortcomings and renewings of his spirit day by day.

His life therefore, most emphatically must be "a life of faith." He must not live on the breath of human praise; he must not faint under suspensions of success; but emphatically must *wait* upon the Lord, and believe that what He has promised, He is assuredly able to perform. He may have to learn much by "terrible things in righteousness" or by a slow wasting of his energies, as he appears to be spending his strength for nought and in vain. But he will learn *submission*, and will hear the word "Open thy mouth, and eat that I give thee." He must not "seek great things for himself," but he must honestly renounce the world and all the pride of life. His language therefore, must be not that of boasting, but of confidence in one, whose infinite wisdom and power are engaged on his behalf; his faith must be 'the substance of things hoped for, the evidence of things not seen;' and his daily experience that of the prophet, who could exclaim, 'Although the fig tree shall not blossom, neither fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flocks shall be cut off from the fold, and there shall be no herd in the stalls: Yet I will rejoice in the Lord, I will joy in the God of my salvation!' (Hab. iii. 17, 18).

The peculiar and special trials, however, of Missionary life in India, have been depicted by a far abler pen than mine. In Dr. Duff's admirable address at the ordination of the Rev. T. Smith in 1839,\* (the best of all Dr. Duff's publications,) there are some very striking passages on the subject. I quote therefore, from that little work, the following most emphatic sentences :

" Bating the dangers of the deep, and the insalubrity of the climate, from most of the perils and hardships enumerated by the apostle, (2 Cor. xi. 23—27,) you may be exempt. But will you, therefore, be without your trials? Oh, no. And some of these are of a nature which even the apostle never knew.

" Oh, it is loathsome to hear how men, that are buried in earthliness and carnality, can babble like children, and prattle like fools, on the subject of the missionary's supposed comforts and trials,—estimating the former solely from the number and variety of *physical* accommodations at his command, and the latter, solely from the nature and amount of *physical* privations to which he may be exposed!—as if the man were altogether a mass of gross sensuousness, a piece of lumpish materialism, or, at best, a more sensitive species of mere animal life. And then, what disparaging comparisons they institute between his supposed comforts and trials, and those of men of secular professions!

" In the name of my fellow-missionaries of every denomination, I solemnly protest against all such estimates and comparisons. They are, in general, not insulting and degrading merely :—always fallacious,—they are often preposterously unjust. Let them be told, that the peculiar comforts of the real missionary are such, that the free revenues of an empire could not heighten them,—that his peculiar trials are such, that all the retinues and palaces of royalty could not alleviate them. And why? because these are *chiefly* of a mental, not of a bodily—of a spiritual, not of a physical character.

" The present is pre-eminently the age of *excitement*. The loud cry is, not so much for something true, as for something new, something stirring, something rousing.

" Now, planted as you will be, within the precincts of no 'mean city,'—a city which itself contains upwards of five hundred thousand human beings,—and in the centre of a district so teeming with inhabitants, that within a circle, with a radius of twenty miles, their aggregate is estimated to exceed two millions, *i. e.*, a population equal to that of all Scotland,—your field of labour must be acknowledged to be ample enough, and all your time and strength must soon be more than taxed with its cultivation.

" But your labour in such a field, in order to be ultimately found productive, may, for years, be of the plainest and homeliest, though most substantial character. Your accounts, therefore, may, rather must, disappoint a large class of home contributors. As one report drops in after another, the exclamation may be,—' Ah, how dull, insipid, and uninteresting! There is nothing new—nothing original—nothing but what we have long been accustomed to before! No; nothing but pupils and classes, schools

\* Missions, the chief end of the Christian Church, by the Rev. Dr. Duff, 171, pp. Edinburgh, Johnstone & Co.

and examinations, lectures and sermons, bibles and tracts!'—True. You may have nothing to report of the perils of coasting voyages along barbarous shores,—nothing to report on the formation of coral islands and other sub-marine phenomena,—nothing to report on the geological strata and fossil remains of hitherto unexplored territories,—nothing to report of the precipices and cataracts of some savage hills,—nothing to report of the discovery of strange and unheard-of denizens belonging to the animal and vegetable kingdoms,—nothing to report of marvellous adventures, and hair-breadth escapes, among jungles and forests, where the tiger and alligator contend for supreme dominion,—nothing to report of sublime soliloquies among the dilapidated sculptures, temples, and palaces of ancient capitals. And because all these, and such like topics, may be wanting,—no matter though much of that be included which, after all, has made Scotland one of the happiest, the most prosperous, and most religious of nations,—your report may be banished as insufferably stale, and yourself pronounced a tame and prosaic character,—the counterpart, it may be, in the world of human agency, to the flatness of an Hollandic swamp, as compared with the sublime grandeur of Alpine scenery.

“Now, to mere ‘flesh and blood’ all this may prove a trial, so sharp, as to tempt the missionary to abandon humble, but really effective, labour, and go in quest of more exciting subjects. But, in the assurances of that prospective sagacity which can already discern a golden harvest through the rough drudgery of breaking up the fallow ground; and in the strength of that faith which can endure, as seeing Him who is invisible, we would beseech you patiently to submit to the trial, and resolutely to resist the temptation.

“As for yourself, you are privileged, yea bound to long for and expect success. Would it not be utterly irrational in an architect to go on for ever digging the foundation, without wishing any edifice to rise?—or, for a physician to go on administering medicine, without caring whether his patient recovered?—or, for a husbandman to go on sowing without expecting to reap any fruit? And would it be less irrational for a minister of Christ to be constantly laying the foundation of Gospel principles, or applying the balm of Gospel grace, or scattering the seed of Gospel doctrine, without expecting correspondent results? No: He, of all men, is the last that must be indifferent to success,—seeing that success, in his case, implies the tremendous reality of deliverance from a hell of torment, and advancement to a heaven of bliss! You, therefore, as a missionary of the Cross, should long earnestly for the desired success. Your whole heart, and soul, and strength, and mind, should be set upon it. And in order to realize it, you are bound to attempt every thing that past experience has not proved to be impracticable, or sound reason has not pronounced to be chimerical. You are bound to persevere in the attempt as diligently as if you *must* see it accomplished. You are bound to toil for its attainment as laboriously as if all depended on the surpassing strenuousness of your own exertions; while you must pray for it as importunately as if nought depended upon any exertion beyond that of the energy of the invisible God.

“But if, after a season, your earnest and sanguine expectations should not be realized, you must not fret yourself into impatience, or sink yourself into despondency, as if all your efforts were utterly thrown away. Remember that no work of faith or

labour of love will, in the end, be lost—no, not even a tear, or a sigh, or a secret petition, dropped over perishing souls, from the heart of a child of God, will be unregistered in the book of his remembrance.

“Visible success is not the test of your real deserts as a faithful labourer in God’s vineyard; neither is it the guarantee of the real efficiency of your labour. It is for the labour and not for the success—for the toil and not for the fruit, that you are accountable at the bar of your own conscience, and at the tribunal of your God. Paul himself may plant and Apollos water all their days, without witnessing the desired fruit; since it is God alone who giveth the increase. If that increase be vouchsafed, hail it with overflowing joy and gratitude to the Divine Giver. If it be withheld, how know you but it may be granted to your successors, as the result of your labour? And if so, think you that your reward will be the less, or that your crown will shine with dimmer lustre, in that you have not been yourself the reaper on earth of what you have sown?

“Now, however contrary to general opinion, let me forewarn you, my brother, that the maintenance of this divine life in the soul may be found far more difficult, in your future field of labour, than at home. Ah! little do people know how much they are indebted to adventitious circumstances for the preservation of a creditable profession,—how much of their religious enjoyment flows from other sources than from God! In India, often have the best of men been forced to complain, that the very climate affects the soul in ways unknown under temperate skies,—inducing, at one time, a peculiar irritability of mind, and, at another, an unwonted languor and depression,—then, a flagging and sinking of the spirits, followed by callous insensibility, not unlike the stupor of a partial swoon;—and all this terminating in a felt unfitness, and almost violent disinclination, for all devotional exercises whatsoever. Nor is it the climate merely that thus affects the integrity of the spiritual frame. Not to talk of the provocation constantly given to the remaining corruptions of the old man, by the rudeness and the raging of heathen adversaries,—the perpetual confronting of the rites, forms, and institutions, of an abominable idolatry, is apt, in the end, to exercise a chilling, deadening influence. At first, the contrary effect is likely to be produced. Like the dead bodies floating along the stream—torn and mangled by dogs, vultures, and crows,—they may strike the new-comer with horror. But in both cases, and in both alike, their frequency makes them *familiar*, and a horrid familiarity with such scenes, is ever apt to induce a freezing and a petrifying indifference—most uncongenial to the spirit and power of devotion. In a word, there is such an unceasing process of attrition carried on, by the action of a thousand new elements, against the spiritual life and health of the soul, that the sturdiest buttresses of resolution seem often crumbling down, like *debris* around the bases of the lasting hills.

“It is then, that a missionary, looking back on his native land, is ready to exclaim,—Oh, it is easy for you at home, to maintain a blazing fire on the borders of an ancient forest—to rear the tender exotic in a sheltering hot-house—to keep full the liquid reservoir in the neighbourhood of a thousand rills. But, to feed the flames on the very crest of perpetual frost and snow—to cherish the budding exotic on a bleak and desert heath—to replenish the reservoir amid scorching sands:—this, this is to maintain the plant of life flourishing, the fount of purity overflowing, the fire of devotion burning bright, in the frightful solitude of an idolatrous city in India.

"When, day after day, week after week, month after month, and year after year, he goes out and comes in among such multitudes, blindly led captive by Satan at his will,—and feels how little he can directly do for the saving of their precious souls: when he thinks of their indescribable degradation, mental and moral, and their self-complacent satisfaction therewith: when he thinks of their ignorance and dullness of apprehension in divine things: when he thinks of their careless ease and voluptuous corrupting sloth: when he thinks of their unfeeling bigotry and sottish unconcern: when he thinks of their sand-like fickleness and light-hearted levity.—

"When he thinks of the numberless questions that are often gravely put, and of the questioner, in contemptuous indifference, disappearing when about to receive a reply: when he thinks of the speculative objections, whose far-fetched fancifulness demonstrates how little the value or importance of his message is appreciated: when he thinks of the cold and subtle reasonings, which are opposed to the most earnest and impassioned address: when he thinks of the cavilling sophistry, with which the most momentous subjects are entangled, merely to afford play and pastime to an idly curious set of theorists: when he thinks of all these questions, objections, reasonings, and sophisms, being, day after day, reiterated in endless, profitless, succession,—apparently annihilating all attempts at laying the foundation-stone of a Christian temple in these benighted lands, as effectually as the fire-balls, constantly issuing from the ground, blasted all the Imperial efforts to rebuild the Jewish temple on Mount Zion, in Jerusalem.—

"When he thinks how nought seems to strike his eyes but temples, and idols, and offerings, and processions,—and how often he has looked on, in bitterness of spirit, and wept: when he thinks how nought seems to reach his ears but the songs, and the cries, and the music, and the praying repetitions of deluded votaries,—and how often he has listened, in sober sadness, and sighed: when he thinks how often he has attempted, and attempted in vain, to escape from spectacles and sounds, that beset him wherever he moves, as if the very ground on which he trode, and the very atmosphere which he inhaled, were tainted with the breath of idolatrous abomination.—

"When he thinks of the thousands rushing on, blind-fold, to the lake that burneth, and of one and another taking the last and awful plunge—thousands, who have set at nought all his counsel, and would none of his reproof: when he thinks of the scorn and the derision of the profane, more difficult far to be endured, than the onslaught of an armed host: when he thinks of the shouts of blasphemy, which have pierced his soul, like daggers plunged into the bosom of his well-beloved: when he thinks how argument, and entreaty, and expostulation have hitherto been lost—how the thunders of Heaven's law, and the melting invitations of Heaven's love, have been exhausted in vain: when he thinks how the blindness of their minds, the hardness of their hearts, and the scaredness of their consciences are such, that he might as well expect, by his preaching, to enlighten, or soften, or quicken them, as expect that the tomb-stones would shake, or the still earth be imbued with motion, or the clay-cold corpse awaken into life, or the pale and mouldering eye-balls sparkle with vivacity, were he to go forth and proclaim the glad tidings among the solitary chamber of the dead.—

"Oh, it is, when all these thoughts, impressions, and experiences, come rushing through the soul, with a violence, of which the hurricane is but a feeble emblem;—it is then, that the faithful missionary would tell you, with an anguish of spirit bordering

on agony : and tell you, amid floods of tears, that his chiefest, his acutest trials, have little or nothing to do with *mere physical suffering* !

"It is at such a time too, when the whole head is sick, and the whole heart faint, that, not merely the sincerity, but the strength of the missionary's piety,—not merely the reality, but the power of his faith,—not merely the manifestation, but the stability of his devotedness, are put to the severest test. If he has mistaken head knowledge for a hearty faith—the impulse of animal fervour for Christian principle—natural sensibility for the love of Christ and of souls—compliance with the expressed wishes of missionary friends for the spontaneous obedience of the renewed will :—If the fascinations of novelty, or a fondness for strange scenes,—the love of notoriety, or the desire of human applause,—dissatisfaction with the settled routine of home duties, or the drudgery of a secular profession,—a restless ambition for discovery, or a thirst for adventure,—the vivid stirrings of a romantic fancy, or the transient motions of a poetic sentimentalism :—If one, or all, of such mistakes and impressions have conspired towards the original decision in favour of labour in foreign lands, how must they be swept away in the hour of sifting trial, like withered leaves before the gales of autumn !—Then, will all the visions of poetry, all the dreams of romance, and all the squeamish charity of sentimentalism, prove but as wood, hay, and stubble, before the consuming fire !—Then, will it be found that nothing can endure, but the constraining love of a bleeding Saviour flowing in compassion for lost souls,—the unyielding sternness of Divine grace under an overpowering sense of duty towards God,—and the more than mortal strength of undivided faith in the Redeemer's promises !"

But I must quit this theme. It deserves *much* consideration. Let each one who will come out here, count the cost, and deliberately prepare for trials of his patience rather than of his courage, and prepare for a silent unostentatious share in a vast enterprise, in which his apparent part may be small indeed ; and thus, "strengthened unto all long-suffering, with joyfulness," let the soul seek for its only satisfaction in sober realizations of the honor of promoting, in any measure, the glory of the Saviour and the advancement of His blessed sway.

## Chapter XVI.

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The next district to Bhagulpore is that of Monghyr: a Joint Magistry under the Judge of Bhagulpore but with a separate Collector. From Capt. Sherwill's general remarks in the Survey Report, I take the following notes. The district of Monghyr encircles a tract of country round the fort of the same name, to the extent of  $3,599\frac{1}{2}$  square miles, of which rather more than one half is situated north of the river Ganges, and the remainder to the south of it, and it stretches from Tirhoot on the north, to Kuruckdea and the vicinity of the Barackpur river and the grand trunk road on the south. It is bounded on the north-west by Tirhoot, on the west by Patna and Behar, the western boundary extending to almost opposite the town of Bar on the Ganges; on the south by Ramghur (in the South-Western agency) and on the south-east by Tuppah Deoghur of the Beerbhoom district; and throughout its eastern limit by Bhagulpore, running to within a few miles of the capital town of that name. The shape of the district is extremely irregular; the Kurruckpore Hills, stretching south-west for many miles from the town of Monghyr, parallel with the course of the Ganges, cut off and attach to the Bhagulpore district, a large tract which appears wanting to render Monghyr compact and regular. The professional survey of the district commenced in 1845-46 and terminated in September, 1847. The climate, the natural products, and the wild animals appear to be nearly the same as those in Bhagulpore. The town of Monghyr has a population of about 40,000 people, and carries on a brisk trade in iron-ware, fire-arms, furniture, leather work, and elegant mat work and other articles. The total number of cultivated acres is 1,433,369; of uncultivated and unculturable 870,298, of which a considerable portion is occupied by the Kurruckpore Hills, which I have already mentioned. The opium cultivation is 20,315 bigahs or about 7000 acres, and the produce 4040 maunds or about 8000 pounds.

Mr. Chamberlain established the Mission here in 1817, and the late Rev. Mr. Moore was a faithful labourer for several years. Here also lived Capt. Page, one of the first officers of the Indian army who became a decided Christian; here for a time Chamberlain laboured, and afterwards, for twenty years, the Rev. A. Leslie, whose preaching was greatly blessed among Europeans in the surrounding districts, and among the natives too, as, of late years, it has been in one of the Baptist Chapels in Calcutta. The present Missionaries are the Rev. J. Lawrence and the Rev. J. Parsons, of the Baptist Missionary Society, who have a native Church of sixty-seven members, and the valuable help of one of the most faithful and devoted native Missionaries that has ever been raised up in India—a convert, now an aged, and highly honored man, named Nainsook, who was baptized about thirty years ago. He received a tract from Mr. Moore, I think in Behar, as he was going with his mother on a pilgrimage to Juggurnath. On his return he sought instruction, professed his faith in the gospel, and subsequently was joined by his mother and brother; during his whole career he has manifested a remarkable simplicity of character and an apostolic zeal. It is, however, unnecessary for me to enter into any lengthened statement respecting this field of Missions, as Mr. Parsons has favoured me with the following valuable paper.

“The district, which the Monghyr Mission is chiefly occupied in evangelizing, does not correspond in limits with those of the district of Monghyr, as defined by the Government. The nearest Missions to us are those of Patna, to the west; Bhagulpore, to the east; and Mozufferpore, in Tirhoot, to the north. On the south are no other gospel labourers within the distance to which our efforts can extend. Patna and Mozufferpore are distant each 100 miles, and Bhagulpore, 36 miles. Hence we have a large field, in which it is our duty and privilege to sow as much gospel seed as possible. The greater part of this tract is populously inhabited and well cultivated.

“To the south, our communication is by roads, which are always rough, and are impassable at certain seasons. To the north, we have a country intersected by navigable streams. By varying our routes, according to the facilities of the season, we can itinerate among the villages through a good part of the year. Other circumstances, however, as, the employment of the cultivators in their fields, the difficulty of access to the villages at the close of the rains, when the inundation subsides, &c. somewhat curtail our itineracies. Of the villages frequently visited by us, Bar, Surujgurrah and Shaikpurah, to the west; Jumui and Secundra, to the south; Khuguria, Mow, Tegra, Rusra, Dulsing Serai and Durbhunga, to the north, and Sultangunge and Khurrukpore, to the east, have large bazars, and might be correctly designated country towns. By the term bazar should not be understood an arcade of ornamental masonry, protecting shops of splendid oriental produce: but rows of low shops, open, without windows, to the narrow unpaved



street, in which are set out, in the most unpretending manner the rude implements of a primitive style of domestic life, and the materials for the simple diet of a Hindu villager. Still, to those who seek the welfare of immortal souls, these bazars offer great advantages, because they bring together the inhabitants of small villages in the vicinity, too small it may be, to be visited in detail, or where the whole of the inhabitants are engaged in agriculture, and it is, therefore, difficult to collect them to hear the word. In these bazars, opportunities are sometimes enjoyed, which are truly delightful.

"There are three large melas, which we often attend for the purpose of preaching the gospel. The Hureehur Chetr mela, as it is styled by the Hindus, widely known among Europeans in India as the Hajee pore or Sone pore mela, is held at the junction of the Gunduck with the Ganges. This fair is convened as much for purposes of trade, as of superstition. Large numbers of oxen, horses, and elephants, as well as tents, European glass and earthen ware, Benares pictures, Mirzapore iron goods, with a long catalogue of other commodities from far and near, are brought for sale. Traders meet there, who come from the Punjab in the North-west, and from districts of Bengal far to the South-east. The principal day of the fair is the full moon of the Hindu month, Kartik, which occurs in October or November. On that day, and the two or three preceding ones, thousands of villagers come from all the country round to bathe at this auspicious season. The great concourse calls together great numbers of fakirs likewise, who notwithstanding their professed renunciation of the world, rejoice in such an opportunity of gathering a harvest of worldly substance. On the principal days, an immense number of people are present on the site of the mela. Some idea of the multitude may be formed from the fact, that four square miles or more, are covered with throngs of human beings, reposing under mangoe groves, crowding in the long bazars, bathing on the river-side, or hasting hither and thither in a vast variety of diverse pursuits.

"Byjnaut mela is attracted by a large temple of Seeb, alias Muhadeo, at the village of Deoghur, situated in a hilly, out of-the-way place, about 50 miles south of Bhaugulpore. The pilgrimage to this temple is a favourite one in our district, and persons may be seen going and returning at all times, but the great annual gathering takes place in February, when a vast number of people assemble, not only from the adjacent country, but from distant parts, as Bundeelund, &c. Byjnaut pilgrims are always easily recognized, on account of their carrying each two baskets, slung on a bamboo pole. These baskets are used to contain phials of Ganges water, which is carried and thrown on the stone symbol of the god in the temple. Water is brought by some pilgrims from so great a distance as Hurdwar, beyond Delhi. Many persons in this vicinity repeat the pilgrimage annually.

"At the village of Sultangunge, on the Ganges, about 18 miles from Monghyr, there is annually an assemblage of many thousands of persons at the full moon previous to the Byjnaut mela, who come to bathe, and fill their phials with water. This opportunity has been repeatedly improved for evangelistic effort.

"The Byjnaut mela, appropriately to the character of the god, in whose honour it is held, is distinguished by a large amount of obscenity and vice. Whatever may be said of the advantages of fairs for the purpose of trade, such as, in part, the

Hajepore mela is, such melas as that of Byjnaut exercise an influence for evil only, and evil of deplorable extent; great multitudes of unprincipled men are called together, under circumstances and associations favourable to evil, and with leisure for the practice of it. Accordingly, the mela is a school of wickedness, where novices learn new forms of immorality, and adepts are hardened in what they have learned. Such a vast college of Satan, where proofs of the willingness and aptitude of the deluded learners meet the view at every turn, is a sad, oppressive sight to the reflecting Christian.

"The Caragola, or Peerpointy, mela is smaller than either of the others; yet on the principal day the bathers line the bank of the river in a dense crowd for two miles or more, the bazar, or row of shops and booths, being of nearly that length. It is held at the junction of a branch of the Cosce river with the Ganges on a sandy plain, destitute of any trees to shelter the pilgrims. The concourse lasts too for a shorter time at this, than at either of the other melas. It is attended by many of the inhabitants of Bootan and Nepaul, who are easily recognized by their peculiar dress and features, among the inhabitants of the plain. These mountaineers bring knives, dogs, and musk and other drugs, &c. for sale.

"Were a gathering of the worshippers of the true God, of equal extent, to one of these melas, to take place on any of the plains or downs of England for special services of religion, what a monster camp-meeting it would be! Would it not be considered as a proof of the influence of religion on the minds of the people, that they should be willing to bear the inconveniences of such a meeting? Shall we wonder, then, that the heathen should draw a similar inference from their melas in favour of their religion? Accordingly, they are often pointed out to us, as triumphant proofs of the truth of the Hindu divinities, seeing 'the world' thus runs after them. And, besides the direct demoralization resulting from melas, their power in confirming many in a false faith is much to be deplored.

"It will be easily understood that these pilgrimages involve some expense and discomfort: and that, on the other hand, the meeting with such numbers for a common purpose of supposed piety is very exhilarating to the mind. Both phases of the subject aggravate the pernicious influence of melas on the Hindus. By the expense and fatigue incurred, they suppose they gain much merit,—which fosters self-righteousness: while the pleasure and mirth enjoyed at the melas not only render them popular, but support the popularity of the religion, of which they form a part.

"We consider melas as affording us a desirable opportunity of prosecuting our work. On one hand, it is true that there is much in the circumstances of a mela to produce an unhallowed dissipation of mind. But, on the other hand, we find people at leisure to listen to us, and for some days obtain large congregations of hearers, almost the whole day long:—we meet with individuals from remote parts of the country, to whom we may give our Scriptures, and thus have them conveyed to spots, which the Missionary has never reached as yet:—and when a mela is pretty regularly visited, we find that some inquiring persons come for the very purpose of meeting with the preachers of the gospel, who have no other opportunity of doing so, their residences being far from a Mission station. It is well, therefore,

for us to be found combating Satan in these places, though here his power in deluding men is so conspicuously displayed.

"The attendance at melas will naturally fluctuate from year to year. In some instances, particular years are stated to be more especially meritorious times for bathing, in which cases the concourse on those years is larger. In other instances, the number of attendants is affected by the state of the harvest. But if we may judge from the complaints of the priests and fakeers, who derive an income from the superstitions of the people, at the great decrease of their gains, we should certainly conclude that the number of pilgrims attending was diminished; and that the zeal and liberality of those who do attend were diminished in a still greater degree. And whilst the sheaves of ripe grain housed from the Indian field have been hitherto comparatively few, these very complaints afford cheering evidence of a work done, less conspicuous at present, but not less needful, nor less conducive to the final result we strive for.

"The appearance of the religious edifices in our neighbourhood is an indication of the decline of Hinduism. In passing through the district, you rarely see a new structure, however humble; you find few kept in thorough repair; but you see numbers in a state of partial or total ruin. To the south, or south-east, of Bhanguulpore, is a mountain, named Mundar, at the distance of two miles from which is a village called Bounsee, where a mela is annually held in honour of Vishnu, under the title of Mudhoosoodun. The pilgrims, besides their offerings at Mudhoosoodun's temple, bathe in a tank at the base of the mountain, called 'The sin removing tank,' and then climb to the summit of the hill, part of the ascent being on steps cut rudely in the solid rock, and so steep and at so great an elevation, that to look down from them has a fearfully bewildering effect on the head. Here you see the wane of Hinduism strikingly depicted. The mountain is covered, so to speak, with relics of sculptured stone, with ruined temples to various gods, and with once splendid stone tanks now in utter decay, while on the summit stands a Jainee temple, the lofty courts of which are now falling to ruin, and so little is it honoured that in 1849, a late fellow-missionary and myself went into the inner sanctuary, and found the visitors throwing handfuls of rice, and a few copper coins on the mutilated face of a prostrate stone image, and two or three poor persons standing behind to gather the paltry spoil. So may the Lord famish all the gods of the earth! I would not be understood to attribute this instance of the decay of Brahmanism to the preaching of the gospel. It took place for the most part before Christian Missionaries entered the country.

"The general character of both Hindus and Mahomedans has so often and so largely been pointed out, that it would be out of place to enter minutely into the subject. As compared with other parts of India, we have a population, as we have a climate, bearing a character, midway between Bengal and the North-West Provinces. In astuteness, the Bengalee; and in vigour of body and determination of mind, the west-country-man; bear away the palm from our neighbours. I fear that in duplicity they are exceeded by none. In obscenity and foulness of language, they sink far below the Westerns. The absurd and oppressive rules of caste would seem to be more strictly enforced in this and neighbouring districts than in either the East or West. In some parts of Bengal, converts reside without difficulty in

their native dwellings ; but they cannot here. In the Agra district, native preachers can obtain a night's shelter in the outer verandah of a cottage ; but they cannot here. Beside the depravity of the human heart, which operates here as it does every where, caste would appear to be the greatest obstacle to the prevalence of Christianity. It exercises a noxious influence on persons in every stage of attention to the truth. Those, whose minds have been aroused by some declaration of gospel doctrine, start back from the very inquiry into its authenticity and application to themselves, alarmed by the thought that they may thereby be induced to embrace it, and so lose caste. Those, who are sufficiently interested in the gospel to become occasional or regular attendants at chapel, are shamed or frightened out of the means of grace by the insinuation, that they mean to become Christians. Often are those, who would inquire of the Missionary respecting the word of God, deterred by the fear of seeming too much interested in it : and those, who do manifest some special interest in our preaching, are often met with open taunts, and ironical advice to join the cow-eaters. Some, who openly avow their belief of the truth of Christianity, are nevertheless so daunted by the threats of their relatives, that they are kept back from uniting with the people of Christ. And when the long bound victim does burst his bonds, caste inflicts a parting wound on him, by depriving him not infrequently of the wife of his bosom, and, if possible, of his children also. Those Hindus, who buy the truth, must do it at a price, which is fearful indeed to flesh and blood. \*

"Of the moral condition of the heathen around us, the words of Isaiah give a true description, 'Darkness covers the earth, and gross darkness the people.' Their notions of God are degrading and blasphemous ; of holiness, absurd and contradictory : of salvation and a future state, utterly erroneous. The legitimate effect of this is seen in the dreadfully low state of private and social morals, the torpor of conscience, and the entire want of a general or cordial disapprobation of sinful practices. 'The prophets prophesy falsely, and the priests bear rule by their means, and the people love to have it so.' The guides whom the people are following are mainly three ; their spiritual teachers, whether Brahmans or Gooroos ; the established customs of their respective castes and sects ; and the example of the multitude. As neither of these offers any opposition to sin, it flourishes in all its rank poisonous luxuriance. Drunkenness, libertinism, craft, falsehood, petty theft, wrangling, and abuse abound, unchecked, among the people. The followers of some of the sects, which have sprung up so numerous among the Hindus, as also some of the stricter followers of the orthodox Hindu faith, have more regard to their outward behaviour. But as this engenders spiritual pride, it renders them none the more ready to receive the truth. Other sects there are, which dress up the vilest practices in the garb of religion.

"Brahmans, as a class, would appear to enjoy but little of the respect of the people generally. Many of them are quite devoted to secular pursuits, and even to those who bear the office of priests, and are regularly employed in conducting religious ceremonies, it is not often that the peculiar reverential obeisance, with the joined hands raised to the forehead, is seen to be made in these parts ; and scarcely ever do we see a person prostrate himself before one of them. The Brahmans do indeed wield a mighty influence, but it is only because they have the

dreadful sanctions of caste to back them. The homage done them is for the most part reluctantly rendered, and restricted to that, which cannot be refused without incurring penalties. We have seen a Brahman disperse an attentive congregation by an imprecation on those, who should continue to hear us : but the occurrence is very rare. Not rarely, however, do our audience, especially in the villages, join heartily in our depreciation of the Brahmans as spiritual guides, and add some item of their own experience to corroborate our statements.

“Those Hindus, who have joined any of the heterodox sects, appear to entertain much more respect for their Gooroos, than the generality do for the Brahmans : and they commonly maintain a closer fellowship among themselves than prevails among others.

“The bigotry and intolerance of the Hindus seems not to have diminished in the least since the earliest days of the Mission. Nearly the same domestic commotion, that attended the baptism of the first convert from heathenism, was raised during the last year in the family of a man, who is well disposed towards Christianity, but who was thereby so intimidated, as for a time to abstain from any personal intercourse with Christians.

“Muhammadans exceed the Hindus in their proud contempt of the gospel, and their restless impatience in listening to it. While the Hindus' disputations are more generally of a defensive character, repelling charges against their religion, or resisting exhortations to embrace that of Christ ; Muhammadans are very eager to act on the offensive, either attacking the gospel preacher on the ground of the Sonship of Christ, and the disregard of lawful and unlawful meats and drinks, or alleging the repeal of the gospel law by Muhammed, and the corruption of the New Testament by Christians. The Hindus, who take the offensive in their struggle with Christianity, are more especially those who identify animal life with God, and therefore, vehemently accuse us on account of our killing animals for food.

“Though Brahmans are often inflated with spiritual pride ; shop-keepers and merchants engrossed in the world ; zemindars unscrupulously using deceit and perjury to gain their ends ; and ryots oppressed till they seriously declare themselves no better than the oxen they yoke ; yet from all these classes we have many attentive hearers. The Kaiths, or writers, are the class most licentious and trifling in their opposition to the truth ; and the Marwarees, perhaps mostly of the Jain sect, the most thoroughly worldly, and indifferent to religion altogether.

“The general disposition of the inhabitants of the town of Monghyr towards the preaching of the gospel is very far from what is desirable. After having been continuously proclaimed for thirty-seven years, it cannot be a novelty to the older inhabitants, and this may be one reason why it attracts less attention. Twenty-five years ago, the Missionary wrote that a chapel he had lately built to accommodate 100 hearers was generally full. It is rarely so now, except when the opium ryots have come in from the country to receive advances, and being at leisure on the Lord's-day attend our service. Our congregations in the bazar are seldom large or attentive, except when a discussion is going on. This is matter for great grief, and often do we lament that such a spirit of heedlessness reigns among our poor deluded neighbours. O that the Spirit may descend on these dry bones, and cause them to live!

"In the district, we are cheered by much more attention to our message. The villagers frequently crowd around us; hear what we say with evident pleasure; and testify their assent to it. Yet their attention is not altogether such as we wish. Though they listen with pleasure at the time, they do not retain much of what they hear, neither do they seriously consider and inquire into the subjects brought before them. Their consciences are lulled or seared. They treat religion with levity, or at most as a topic of curious inquiry. Few are those, whose hearts are burdened with the solemn question, 'What must I do to be saved?' in the proper sense, of salvation from the power and punishment of sin.

"The general inability of the people to read is a great disadvantage to them. They have not the means of aiding their recollection of what has been preached by the perusal of a tract on the same subject, and hence it soon fades from their memory. Their minds are so undisciplined that it is very difficult for them to get a correct notion of a subject, with which they are not previously familiar. Of this ignorance and imbecility, as well as of the suspicion, which it breeds, regarding the motives and aims of the gospel preacher, the Brahmans take advantage to disseminate absurdly erroneous and distorted notions of Christianity, and of the views of Missionaries in preaching it. Doubtless, this is one reason why the inhabitants of villages, which we visit for the first time, are sometimes afraid of us even to enter the precincts of their village, though on subsequent visits they have no objection at all to it.

"Both in Moughyr itself and the district around, we find many persons forward to discuss, and often in a light and irreverent spirit; but we are very seldom exposed to abusive or violent treatment.

"The people in our district are in a state of ignorance on general subjects, as well as on religion, which is truly deplorable. Often in a large village, the residents of which have hundreds of acres of land in cultivation, not more than two or three persons can be found who are able to read. In the majority of villages, there is no school. Wherever a bazar exists more readers are found, because the shop-keepers generally learn to keep their own accounts, while the cultivators of the land rely on those, whose calling it is to write and cipher for them.

"The general ignorance of the people appears the more strikingly by an examination of the real attainments of those who pass for learned or educated persons among them. We find their acquirements, for the most part, strictly bounded by the measure and kind of knowledge which is necessary for their support. The pleader in the court knows the forms of law; the Moonshee is acquainted with the Oordu and Persian languages; the shop-keeper can keep his books; the Brahman has committed to memory the various formulas necessary to be used at religious rites; the doctor can quote Slokes from the medicinal Shaster; the leader of a sect has a prodigious facility of repeating verses from the sacred book of the founder of his sect. But question a man in any matter beyond the narrow field of his professional knowledge, and you at once find his deficiency. Science, or a correct knowledge of the works of God, derived from observation, reading, and reflection, hardly exists among the people. Even illiterate men can often prate at any required length on what they deem religious subjects, but their discourse, though profoundly admired

by their less loquacious neighbours, is a congeries of desultory absurdity, gathered by hearsay from a variety of incongruous sources.

"English not being, in these rural districts, the road to pecuniary advantage, very few express any desire to become acquainted with it, but I think an increased anxiety for elementary vernacular education is observable of late among the villagers.

"The Mission staff at Monghyr consists of two European Missionaries, and three native preachers. Three vernacular schools are maintained, in which about one hundred boys, on an average, are instructed in reading, arithmetic, the Scriptures, and a religious catechism. The number of native members of the church, admitted on a credible profession of faith, is thirty. The whole number of natives, nominally Christian, under the care of the Mission, is between fifty and sixty.

"It is a humiliating fact that the total number of living native members of the church, does not even average one per annum for the number of years the Mission has been established. More, however, have been called to their rest during these thirty-seven years, than are at present living. Still, how melancholy to contrast this 'little flock' of Jesus with the teeming multitudes, who are under the sway of Satan! How sad to reflect that for every one who 'nameth the name of Christ' in this single district, more than 20,000 are blaspheming God, by attaching his sacred name, and paying his rightful worship, to blocks of wood, or monsters of iniquity! How fearful the thought that so few, within these thirty-seven years, have left this tract of country for heaven, and so many to descend to hell! Viewed in this light, the smallness of our success hitherto should kindle our compassionate zeal. Considered in reference to the attainment of the end we seek, the subjection of all to Christ, it might be very discouraging to human exertion. But we are to 'walk by faith, not by sight.' We know Christ shall reign. Those, who have to encounter the most determined opposition, or the most apathetic insensibility, may rejoice in the assurance that they shall be ultimately successful.

"Ages of religious speculation, and the rise of numerous sects, each contending for its peculiar dogmas, have accustomed the Hindus to theorize on religion, while the erroneous views of sin and duty, held by all parties in common, have blunted their moral sense, and vitiated their judgment. These causes, combined with the bigotry and oppression arising from the rules of caste, and the veneration felt especially by Hindus for long established usages, have rendered the native mind a very unfavourable soil for the gospel seed. The most solemn appeals are neutralized by the levity or insensibility of the hearers. We find frequent evidences that a prejudice against Missionaries, as supposed to be identified with the rulers of the country, and participaters in acts considered to be acts of oppression and breaches of faith, also exerts an unfavourable influence. But we may safely trust that light will gradually penetrate this thick darkness. A more correct notion of the nature of sin, and a stronger sense of the evil of it, have been imparted in many quarters, and will be diffused more widely: erroneous impressions will be removed: the number of those able to read, and judge for themselves of the merits of Christianity will increase: the influence of Brahmans and other religious teachers, and the fear of caste, will be diminished: and the increase of the Redeemer's kingdom

will be more rapid. The circumstances of the case, and the declarations of Scripture, would certainly appear to warrant this hope. But above all does it behove both Missionaries, and other believers, who have the spiritual renovation of India at heart, to sink humbled before the throne of God in a conviction of their own utter weakness and inability to accomplish so great a work, and to implore in faith and without cessation, the out-pouring of the Holy Spirit. He is the effectual agent in all true conversions: and to Him, in conjunction with the Father and the Son, be glory, praise, and dominion for ever. Amen."

Most heartily, I trust, will all who read this paper, join in bidding its excellent writer, God speed. There are few more interesting Missions in India; few, I believe, conducted with a better spirit or by better men.

It will be convenient to consider the next two districts, (Patna and Behar) together, because they have not formed separate Missionary fields, but apparently have conjointly been the sphere of labour of the brethren who, at various times, have been stationed at the city of Patna. The Survey Report of the district, which was completed in 1843, contains the following statement. 'The district of Patna, forming one of the smallest divisions of Behar, and extending along the south bank of the river Ganges, from the conflux of the Soane for eighty-four miles, is bounded on the north by the Zillahs Sarun and Tirhoot, on the east by Monghyr, on the south by Behar, on the west by Shahabad from which it is divided by the river Soane. The state of the entire district is very highly cultivated, and thickly populated, and the general condition of the people satisfactory. The Pergunnahs running along the banks of the Ganges are peculiarly fertile, producing the finest crops of all descriptions of grain and sugar-cane, with poppy fields thickly interspersed. Fine topes of trees exist throughout, and the towns on the banks of the river are wealthy, and a considerable traffic in cloth, grain, sugar, and rice is carried on. \* \* \* \* The entire area of the district is 1,835 square miles, equivalent to 1,174,747 British acres, of which nearly the whole is under cultivation, and includes forty-one square miles of Dearahs in the river Ganges. Small tracts, especially in Pergunnah Gyaspore, are allotted for thatching-grass, which is valuable. \* \* \* Little or no statistical information has been collected during the present survey, but the number of villages amount to 3,240, comprised in thirteen Pergunnahs. The census taken in 1837 gives a population of 561,658 souls for the Mofussil and 284,132 for the city, making a total of 845,790 souls in the whole district.' The Railroad will completely traverse the length of this district from east to west, probably passing through the city.



The Revenue Survey Report of the district of Behar by Capt. Sherwill, contains very few general remarks. The total area in acres is 3,641,026, in square miles 5,688. The number of cultivated acres is 2,852,300, and of uncultivated in hill and jungle 788,726. The number of bigahs of poppy cultivation is 29,484, or about 10,000 acres, and the produce 4,807 maunds or 9,614 pounds. The houses were reckoned in ten Thannahs, which would give for the whole district, at the same ratio, 782,102; deducting a third for granaries, cattle-sheds &c. and allowing five inhabitants to a house, the population is 1,303,500. The towns in the district are numerous, and those of Behar, Gya and Shergotty are places of importance. The boundaries of the district are Patna to the north, Ramghur to the south, Monghyr to the east, and Shahabad to the west. Its climate and productions are similar to those of Bhagulpore and Monghyr.

The Serampore Missionaries established a Mission in Patna, but of late years the Rev. L. Kalberer has been the only permanent Missionary. In 1832 Mr. Start settled there, and in the adjoining country, especially in the district of Behar, he laboured for some years. Subsequently he brought out Mr. Kalberer, who has been occupying the same sphere for seventeen years, but has been self-supported for some time. He is at present assisted by Mr. McCumbey, who has been in connection with Mr. Start in Darjiling; and under Mr. Brice, (at Dinapore, a large and important military station near Patna,) there is a native preacher. Mr. Start also has been in the habit of visiting the city yearly, and pursuing journies, as before, with Mr. Kalberer. To the latter friend I am indebted for the following record of his experience:

“My station has been Patna for seventeen years and a half; a very trying place! The city is eight miles long, on the banks of the Ganges; and about one-fifth of the people I should think were Musulmans. In the district, small as it is, there are other large towns, as Dinapore, Fatwah, and Barr; but these are not to be compared with Patna. In the beginning people were very hostile, particularly the Musulmans. For hours together I had to stand in the bazars and argue with them, for I felt it to be necessary never to be the first to leave, lest my opponents should think me defeated. Thus they did with Dr. Wolff. It appears that he had a public disputation with the Musulmans, but left off before they were silenced, and hence they spread the report that he had been overcome and even to this day, though that was eighteen years ago, people remember the circumstance. Having such people to deal

with, I was compelled to persevere amidst contention, so that I can scarcely speak of preaching. The disputes were not with the Musulmans alone; but the Hindus would join too and revile us, and make common cause against us. Some of the Hindus indeed hired Mussulmans to oppose us, as a pundit not long ago confessed to me, asking pardon, at the same time, for having so treated us; but he added, "We are silenced and you are ever the same; there must be something in your religion that we cannot comprehend, for why else would you take so much trouble with us?" Repeatedly I have been told by others, that I must have been a great sinner in a former birth, and that my experience of the abuse of the people is the punishment and expiation. Sometimes they have cried out, The Sahib likes to be ill-treated, for his sins will be pardoned by it. But in recent years all this has past away, and, thanks be to God, now we can preach the gospel without much interruption. Whilst we are preaching they come to ask questions, but are content to wait to the end, and usually we are kindly received and welcomed. The population of Patna I estimate at 150,000 at the least, but the natives consider it much more. Regarding the mosques at Patna there are many, but many more are in ruins than are in use. Some of the old ones have been rebuilt; but of some, even the bricks have been carried away. The Musulmans of the place are somewhat disaffected to the Government. The Hindus appear to have as many temples as when I first came, and they are not much changed.

"In the Zillah Behar, Gya, connected with Sahibgunge is the largest town, and it is a very important one for Missionary labour, being a great place of pilgrimage. The Hindus have to go there, as they fancy, to deliver their ancestors from purgatory. Formerly there were 365 holy places at which they had to make offerings for the purpose, but now, for their sins, as they say, there are only forty-five; and at these places they offer food, flowers, fruit and money. The priests make a complete trade of this delusion, and rival the priests of Rome. At Gya they are called Gyawals, and are a peculiar class. Formerly there were one thousand families but they have dwindled down to about five hundred, and generally speaking are licentious people, and are conscious that they are eating the bread of deceit. The Gyawals have brahmans as servants, who are allowed a certain sum for each pilgrim, but some of them have confessed to me that they are miserable beings. It is easy to imagine with what jealousy they look at us, and how they feel their craft to be in danger. They are wise enough to know that if our religion prevails their gains

will cease. Certainly Gya was once one of our worst places, sometimes stones were thrown from the housetops, and cow-dung in the streets. I have been there, when the dead were lying around us, and the sick everywhere;—poor pilgrims in sickly seasons, who had been bathing in filthy tanks, had been exposed to the hot sun, and had been drinking defiled, and thickly mudded water. And here I must notice, that these Gyawals have a number of missionaries who go to all parts of India, and try to bring people to the place. They go about extolling its importance and benefits, and some of the Gyawals themselves will be away from one to five years at times, to induce some great man to visit the shrines. Well may it be asked if those who read these lines, have done as much to publish the praises of their Lord. Were Christians generally to undergo for their faith, one quarter as much as the heathen do for their false deities, we should soon see Missions in a different state in this land. I speak from what I have seen in Gya. I have been there a month at a time, especially when the pilgrims were flocking there. Our reception, in the course of time, has materially improved. The new town annexed to Gya is very much increasing. Some new temples have been built in it, within the last fifteen years, and some mosques too. Our hearers are always numerous. The pilgrim offerings at Gya are sometimes very large, but they vary from one rupee to one hundred thousand. One of the offering places is Vishnupad, or Vishnu's foot. Some years ago a Rajah put into it 50,000 Rupees, (£5000) the Gyawal folded his hands saying, There is no heap; so the Rajah ordered 25,000 more to be added. Besides money, they get cars, horses, jewels, elephants, &c. We Christians have no room for boasting when that which we do is compared with what is done by others. The heathen devotee in outward labour and sacrifices often surpasses us.

“There are several other towns in the zillah. One is the town of Behar, or Soubah Behar as the Musulmans call it: formerly a very extensive Fort, but the town is not itself a great one, there are however several adjoining populous villages round about. When first I went there, the Musulmans met me with a defiance, calling me to remember that ‘this is Soubah Behar!’ However, there, too, the Lord has helped me, and now we have a hearing whenever we go there. There are other places of importance. I might speak of such as Tehata and Daudnagar, and many large villages. Now if there were two Missionaries at Daudnagar, two in the town of Behar, three at Gya, six at Patna, and one in the adjoining station of Dinapore, something might be done in an effectual

way in itinerating and in schools and visits, whereas I have been sometimes quite alone, and sometimes have had Mr. Start and Mr. McCumbe with me. I have extended my visits to Hazaribagh in the South western Agency, but last year some German Missionaries from Chota Nagpore have established a Mission there. The natives received me with extraordinary kindness, as well as in other places. Their worldly circumstances are much the same as other parts of India; it is their religion which brings on them, as on the rest of their countrymen, the greatest distress. This they have partly admitted when I have spoken of it. The costs of the ceremonies at their marriages and funerals, their pilgrimages, and the drain on them from the brahmans and faqirs, are all causes of distress. For instance, a man leaves his house and home for five or six months, and sometimes more; he loses every thing; perhaps he dies and his family is left destitute; or if he die not, he may contract sickness, or return to find his property or trade ruined. Often the people contract debts for their religious rites or marriages, which are not paid off till the second generation. I have repeatedly told them that the Hindu religion is destructive alike to soul and body. The only answer is, 'that it is written in my books,' or, 'my caste will exclude me if I do not feed them.'

"If any ask what is the general feeling amongst the Hindus respecting our religion? I reply, that they believe that by and by, all will become Christians. They often say 'only a few years more!' I have often asked people separately, and they answer, that Christianity will prevail. As to our success, I can answer only in a few words. A general change has taken place in the people's feelings; and our almost complete want of other success (in numerous conversions) is not without its important benefit. As things are now, the people hear the gospel without fear, hence it undermines the whole; whereas if we had other success (which I may call personal success) numbers of the people would be alarmed, and would not listen nor read our books. Our sowing is in hope that the fruit will come."

It is delightful to quote such cheerful words from one of the most simple-minded and laborious Missionaries in the country. Mr. Kalberer's work at Patna has eminently been a work of faith and a labour of love: unostentatious, patient, and effective. He has been known to few, out of the circle of the poor to whom he has preached the Gospel, but to the poor throughout Patna he has long been known as a friend in sickness, an example of good works, and a faithful preacher of righteousness; on the other hand I fear that he has experienced little sympathy and

succour from the European residents. Assuredly, however, a day is coming, when they will know the superior value of his labours to their own. "The righteous and the wise, and their works, are in the hands of God." (Eccl. ix. 1.) Melancholy indeed it is to think, how little understood, how little honored they are, by mankind! But God's measure is not ours. By Him actions are *weighed* (1 Sam. ii. 3.) Yet it is strange that in this land, where the state of the heathen is so palpable, and where the duty of seeking their eternal welfare seems to be the primary obligation of every one who comes here, and calls himself a Christian, any should look coldly on Missionary labour, and on those, (it may be men, "of whom the world is not worthy") who are engaged in it. But strange as this may be, it is very common. There are many who pride themselves on a superior wisdom, which elevates them far above all concern for such trifles as the evangelization of the world. Bible Societies and Christian Missions, are, in their judgment, the efforts of deluded enthusiasts. They are so busy with such wonderful matters as the party tactics of this or that political section, or some election in some corrupt borough, or with some new arrangement of patronage in Europe or Asia, or they are so perplexed and absorbed with the intricacies of diplomacy, and studying such delicate creations of human statesmanship as "the balance of powers," that they have no time for any thoughts of the spiritual condition of mankind. And thus as Mr. Locke says, "They canton out to themselves a little Goshen in the intellectual world, where the light as they think, clearly shines, and the day blesses them. They have a pretty traffic in their own creek, and they are dexterous managers of the products of that corner; but they will not venture out into the great ocean of knowledge to survey the riches that other parts are stored with; but admire the plenty and sufficiency of their own spot, which contains, as they judge, all that is desirable in the universe." They ignore the influence on multitudes, of the pulpit eloquence of men like Rowland Hill, and will only acknowledge a Chalmers to be an influence, because he writes on the Poor Laws, or a Wilberforce because he has a seat in Parliament. All such institutions as City Missions and Ragged Schools, must attain to popularity before they will notice them, and then if the effects of such machinery surprise them, they never think, that, peradventure, those who established them were wiser men than themselves. Or it may be that Missions are disregarded by another class. They are so absorbed with the pleasures of time, so occupied with trifles, and Missions are so vulgar and uninteresting, that they can afford neither at-

tention nor sympathy for them ; and so, from year to year, from "season" to "season," there is the constant round and whirl of excitement and gaiety. Vive la bagatelle ! Pleasure parties of all kinds,—vanities accompanied and followed by vexation of spirit,—"revelries and such like"—fill up their time. They have no leisure for serious thought, but are conscious of an increasing disrelish for everything more weighty than scandal and a novel. Thus "the heart of fools feeds on foolishness." Thus the butterflies of fashion contrive to waste their lives. Such a thing as self-denial, and all serious reflection, appear to be forgotten. "Gay dreamers of gay dreams," they flaunt along, dreading to look forward, and sinking yearly, lower and lower, in the estimation of a rising generation, which is gradually taking their places, and often showing them by a more thoughtful conduct, "a more excellent way." Alas, that such should be the course of reasonable beings any where : above all, here, where responsibilities of a special kind, press heavily on all who profess and call themselves Christians !

"Immortal were we, or else mortal quite,  
 I less would blame this criminal delight :  
 But since the gay assembly's gayest room  
 Is but an upper story to some tomb,  
 Methinks we need not our short beings shun,  
 And, thought to fly, consent to be undone ;—  
 We need not buy our ruin with our crime,  
 And give eternity to murder time !"

And just so with the low grovelling habit of others, intent on personal advantage,—wealth, rank, and fame. It is a miserable thing to see men living to themselves, with an unthankful spirit, in the full tide of prosperity. For such men to live here, in India ; to have the power to aid, and yet to refuse their aid ; to hold aloof through petty selfishness from every enterprise of religion and philanthropy ; or to dole out their assistance with a reluctant hand—is a course of existence more lamentable (if that be possible) even than the life of the heartless votaries of pleasure. But the cause of Christ in India has experienced the opposition of all these classes ; and it has been almost fatally effectual. For the contradiction of the lives of professing Christians to the doctrines proclaimed by the Missionaries has been palpable. To this day there are not many, who even pretend to do all they can. Some go so far as to patronize Missions in a condescending way ; some co-operate for a time, and then faint and grow weary ; some assist in India, and then return home to their wealthy retirements, and straightway forget this land of

their early mercies. Some have no public spirit at all, but from first to last, "pant after the dust of the earth on the head of the poor," (Amos. ii. 7,) and go on living with their hoardings, till the awful summons comes, "Thou Fool ! this night thy soul shall be required of thee." (Luke xii. 20.) But a better day, I trust, is coming ;—a day, when the influence of an improved system of education in Europe and America will generally affect, more and more, the new arising generation, and when the manifest effects, and importance, of Christian Missions, will compel men to pause and consider. At present, however, the reign of indifference in many places continues undisturbed ; and Missions are sometimes carried on without the slightest local co-operation or sympathy ; or they are allowed to languish, without a single effort to extend or revive them.

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## Chapter VIII.

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Turning from this very melancholy subject, and proceeding onward with this province, we have next to notice Tirhoot, on the bank of the Ganges opposite to the Zillah of Patna. From the remarks in the Survey Report by Mr. Wyatt, completed in 1853, I deduce the following statement. Tirhoot is situated on the left bank of the Ganges ; its greatest extent from north to south is 96 miles, and from east to west 116 ; and it embraces a superficial area of 3,913,221 British acres, or 611½ square miles. The number of inhabited houses is 327,509 ; and from several circumstances it appears that the average of five persons to a house is not too large for this district, which therefore contains a population of 1,637,545 persons. The proportion of Hindus to Musulmans is about six to one.

The district is bounded on the north by the Nepal territory ; on the south by the Ganges river ; on the south-east by the districts of Monghyr and Bhagulpore ; on the north-east by the district of Purneah ; on the north-west and south-west by Chumparun and Sarun. The country consists of alternate swells, ridges, and depressions, and presents a rich and picturesque appearance, being beautifully wooded with extensive mango groves, gardens, and plantain plantations. It is intersected by numerous rivers and streams, and covered with extensive lakes, jheels, and tanks. There are some excellent roads throughout the district, and innumerable cart tracks for wheel carriages. The climate is for the most part salubrious, particularly for Europeans, owing to the moderate range of the thermometer, and exemption from the parching dry heat of the north-west provinces and the sultry moisture of Bengal. The cold of the winter is bracing ; and the hot winds are mild and of short duration, seldom exceeding one month. The prevailing winds are from the west and east ; the former continues to blow steadily (with occasional changes in case of wet weather) from the middle of October to the end of April, and the latter from May to the middle of October. During April and



May severe storms from the north, accompanied with rain and hail, are frequent, and prove beneficial to the crops, particularly the indigo, and no less refreshing to the inhabitants. The nights are generally cool and pleasant, even during the months of April and May, and the face of the country presents an evergreen appearance throughout the year. The principal articles of cultivation are rice, grain, sugar-cane, indigo, poppy, vegetables and hemp; but the staples are rice, indigo, and poppy. Saltpetre is also manufactured in large quantities throughout the greater part of the district.

The principal rivers are the Ganges and the Gunduck, which are largely navigated by boats for the export of rice, indigo, oil-seeds, saltpetre, and the import of salt, cotton, Dacca coarse rice, and spice, piece goods, &c.

The banks of the Gunduck are embanked and well protected. There are also several smaller rivers, which are navigable for smaller sized boats for about six months in the year.

Mozufferpore is the chief station; and here the Judge and the other principal officials, and a body of Indigo planters, reside. At Durbungah there is a Rajah of great possessions; and this is the second town of importance. Hadipoor is also a place of note, and was once a place of military strength and influence. There are many other towns, and the number of villages is 7,858. The rate of Government assessment on the average is about 6 annas (or about nine pence) per acre annually. The population is about 267 to the square mile.

The survey occupied four years, and cost about £12,000; at the rate of little more than 32 shillings a square mile, and 26 shillings a village.

It is needless to add anything to show that this is one of the finest districts in India, or in the world. Its fertility, climate, peacefulness, trade, low taxation, and convenient water-carriage, ought to secure its prosperity; but unhappily it has never been occupied by any British or American Society as a field of Missionary labour. This lack of service however, has been supplied by some faithful men from Germany, in connection with Pastor Gossner and Mr. Start, of whom one, Mr. Sternberg, is at present in Berlin for his health. The Mission was established thirteen years ago, and has been carried on, I believe, with much faithfulness and simplicity of heart. The European residents have, in not a few instances, evinced an interest in it, and the progress of the work is encouraging. I take from the Report of the Mission, published in 1853, the following illustrations:

"Among the natives, scarcely a day passes on which we do not see something which encourages us to persevere in making known the truth unto them, though, from the constant recurrence of these things, we forget to notice them. A few, however, may suffice to be recorded here.

"One day," writes brother Sternberg, "when I was addressing a crowd of natives in a corner of a public road in the city, an old respectable Hindu thus interrupted me: 'Salib, only go on, and you will not fail to bring us all over to you. Your books too will help you to accomplish your design. In my village there is a Brahman, a friend of mine, who reads your books, and tells us that we all must become Christians, because there is no other way to heaven, than that which is taught in these books. He would have come to you before this, but his friends have suggested to him to get his daughter married, and then to go.'" The man accompanied me to my house, where I enquired more of him about his friend. I then requested the man to tell his friend that he ought to break through at once, and also that he ought not to throw away his thoughts, for which he would be responsible to God. He left me with a promise to return, and bring his friend with him to me in the course of a fortnight; neither of them, however, has made his appearance as yet."

"At another time and in another corner of the Bazar, a villager put the following question to me. 'You teach that Jesus will come again to raise the dead;—but how is this possible? if he is God as you say, there is no doubt he has the power of restoring the dead to life; but the difficulty in my mind is, where is the place for all the dead to stand on? for instance take only this town of Muzafferpore; since the Satyug (first age of the world, according to the Hindu history) how many lacks of men and generations of men have lived and died in this one place alone till the present hour!' This apparent difficulty must to a Hindu mind be indeed very great, for their ages extend to almost an infinite number of years. The man seemed to be in earnest; I tried to remove his difficulty by pointing to the same omnipotence of Jesus by which he had already explained to himself the possibility of raising the dead. At last I offered him a Gospel, but he declined taking it; 'Because,' said he, 'I have got several books of yours: I live in the village Berhampore, where you keep a school.'

"At a fair near Keuwas, where we formerly used to meet with violent opposition on account of some of our Christians living near the place, we have now quiet and civil hearers. This year, these Christians paid me a visit at the fair, and took also their turn in conversing with their heathen brethren. I was glad to witness both the ability with which the Christians argued about true and false religion, and the civility with which the Hindus replied. A young man on horseback having made several objections to the history of the fall of Adam, which I was explaining, came out at last with this confidential confession; 'Saheb,' he said, 'the objections I made, were more intended to elicit information from you than to refute you; I know something of your religion, and have little doubt that you are right. Before however, I took the decided step of embracing your faith I wish to have all doubts removed.' Taking what he said, for a sincere confession, I advised him, to act up to the light he had already received, and to pray to God for more. He begged me also to give him a whole Gospel, which he promised to search diligently. At the same fair an

old man, who had the appearance of a Guru, came and, making a bow before me, presented me some plantains. I first declined accepting them, intimating that I would have nothing to do with things, which had been offered unto an idol. This however he said had not been the case with these plantains, but they were presented to me from an attachment to our religion. So I accepted them gladly, and entered into conversation with the old man; it soon appeared that this man was really convinced of the error of his way and the truth of ours, and that he had gained his knowledge from reading our book. The next morning I met the man in the Bazar, but he had his forehead decorated with a much broader tillak (the sign of devotees) than yesterday; and on seeing me he kept at a distance from me; I clearly perceived that he did this to conceal his real persuasion from the numerous spectators at the place. When I left the fair, he once more came to me, and some days after he met me on my return, at a place to which I had directed him to come; here he asked me in a more confidential manner 'whether and why it was necessary for a man to forsake all, and thus become a disciple of Jesus? why Jesus had not been received by all as what his life plainly exhibited him to be, viz. "The Saviour of men and Son of God?" why Jesus did not exhibit his power so as to make all men believe in him?' I answered these questions. But he could however not yet make up his mind to embrace the truth, though his understanding seemed to perceive it. 'I will come,' said he, 'but let me at least wait till I can prevail on my wife and children to accompany me.'

So again Mr. Brandin writes :

"During the twelve years this Mission has been established, I have observed that a great change has taken place among the people. I recollect that formerly no Brahman or man of high caste would have taken a tract or book from our hands : now no Brahman has any objection ; every one takes with pleasure our books. We have found that our plan of taking a little money for the books answers very well ; it induces the better disposed people to put more value on the books for which they have paid something. But the Kaiths and Musalmans view this innovation with great displeasure, and are very clamorous at it, threatening to bring the matter to the Hakim (the authorities) declaring that this practice of ours is against their orders. It is not seldom that some ask for the Prem Sagar, Baital Pachisee, and Ramayan, (Hindu Books) remarking these are the books we know and like ; but they are satisfied when I tell them that I do not wish to give them such immoral and profane works to kill their souls, but that I offer them our scriptures and tracts, which shew the way to eternal happiness and salvation. They almost invariably assent to this, saying, Yes, sahib ; this is true, our books contain amusing stories of Rajahs and Debtas, but nothing of salvation and the way to find it. I have often met with persons who had read our books, and could give an account of what they had read, and approved of their contents, and wished for more books.

"Preaching must be the great instrument of diffusing a knowledge of Christianity among the poorer classes of the people, for, comparatively a very small proportion of them can read, and we must therefore bring the bread of life to them. For God's promise cannot fail ; we have His assurance in His word that the heathen will be given to our Lord Jesus Christ for his inheritance. Therefore let us all unite in prayer that his Kingdom may come."

The Mission circulates widely the Scriptures, in the Hindui-Kaithi character, and yearly some of its members travel for the Calcutta Bible Society. They print also, at their own press, many tracts; receiving grants of paper for the purpose from the Religious Tract Society of London. The total amount contributed by Europeans in India to the various purposes of the Mission in 1852 was £173,—an earnest, I hope, of the approach of those coming days, wherein all who have the power, will also have the desire, to devote their substance to the cause of God, and will praise Him, as David did, for giving them the privilege of thus giving back to Him His own (1 Chron. xxix. 14). At present, I fear, there are not many, who give much that costs them a sacrifice, or have that largeness of heart, which devises liberal things, and counts it a blessing to be enabled to imitate that Divine Master, “who was rich, but for our sakes became poor.” And yet, Christianity is dwarfish, while there remains a cold calculating spirit in the Churches; for ‘Whoso seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?’ (1 John iii. 17).

The remaining districts in the province of Behar are Shahabad and Sarun. There are some few particulars given by Mr. Travers (the Collector of Shahabad in 1849) with the Revenue Survey Map, but I know of no satisfactory account or description of the district. The number of villages is said to be 7,734; of square miles 4,403; of cultivated or culturable acres 2,085,560; of uncultivated or unculturable 339,496. The Government assessment is about fourteen pence an acre; and the population is 1,602,274.

There are several places of considerable size in this district. The chief civil station is Arrah. At the town of Buxar there is a branch of the Mission of which I have spoken in Tirhoot, and it is chiefly carried on by Mr. Ziemann, who was, I believe, brought to India and has been supported by Mr. D. McLeod. That gentleman (now in a high position in the Punjab) was at Jubbulpore in Central India, about twelve years ago, and undertook heavy responsibilities with the view of establishing a band of German Missionaries there; but Lord Ellenborough having suddenly removed him and the other civilians from that territory, in order to place military men in their room, (one of those strange and capricious measures, which marred the character of his administration) the Mission fell into difficulties. Two or three of the brethren soon died from the effects of a very unhealthy locality, in which they fixed their abode; two others joined the Free Church Mission at Nagpore and also died ere

long; and now Mr. Ziermann alone remains of that company. He has recently had an accession of help from Germany; and it is hoped that when Mr. Sternberg returns, he will bring others with him to occupy the city of Gya, and also the important trading city of Ghazee-pore on the Ganges, a little to the west of the province of Behar. But the advanced age of the venerable Gossner, renders it probable, that the whole of the German Missions in Behar and Chota Nagpore, will be thrown, for an increased measure of support, on the friends of Missions in India; and I trust that the faith, which now enables the Missionaries to continue labouring on, not knowing what may befall them, will then be abundantly rewarded. Well would it be for India if the number of such Missionaries were multiplied a hundred-fold!

The history of the Shahabad Mission is thus given in the Report which I have already quoted:

*“Beginning of the Buxar Mission.*—In 1843 a Mission was commenced by our brother Sternberg in the district of Shahabad and town of Arrah, and carried on till 1848, when circumstances led to his removal to Chuprah, and subsequently to Moozufferpore, and the Mission at Arrah was suspended. It was however never lost sight of: a vernacular school was kept up, and the district and town of Arrah were repeatedly visited by our brethren of Chuprah, during the three years from 1849 to 1851; and we wanted only more labourers and a suitable house to re-occupy the station. The labourers having been supplied from Germany in the intermediate years, a house was also most unexpectedly offered for sale, when our brethren Ziemann and Gerpen were on a tour in the district in January 1852.

“The house was not at Arrah but at Buxar, which, being as much a central place for the district as Arrah, and being a place of pilgrimage, and offering facilities to visit the opposite district of Ghazipore, was not only equally suitable for a Mission station, but preferable to Arrah. From these and other considerations we decided on the immediate re-establishment of the Arrah Mission at Buxar, and appointed the brethren Ziemann and Gerpen to it. They arrived at Buxar on the 18th of March 1852. At the same time an Appeal for funds to purchase the house and defray the repairs of it, was sent round in the neighbouring stations of Moozufferpore, Chuprah, Patna, Gya, Arrah, Bhaugulpore, Buxar and Ghazipore, which, we are most thankful to state, realized Rs. 845, including Rs. 60, from friends in London. This sum not only paid for the house Rs. 400 and repairs Rs. 318, (including an orphan house) but afforded also a small surplus for further requisites as a School-house, &c.

“Brother Ziemann writes:

“Soon after our arrival at this place, it so happened that the Government Vernacular Boys’ School was abolished; Mr. de Lautour, Collector of Arrah, kindly exerted himself on behalf of the Mission, and made over the Government school house to us gratis and rent-free, which was put in proper repair at an outlay of Rs. 62.

“In September, on application by Major Sherer to the Bishop of Calcutta, we received also permission for the use of the Church of this station.

"Thus we have obtained in the course of the past year at Buxar, a dwelling-house with a little garden, an orphan-house, a school house, and the use of the Church—all the necessary requisites of a Mission; for which we desire to offer our most sincere thanks to all kind friends, who have readily contributed both money and influence. May the Lord abundantly grant His blessings on all the friends of our Mission, and reward them for what they have done for His sake. May He also grant His holy blessing and Spirit to our labour in His vineyard, and pour upon the benighted people of this country His Holy Spirit, and deliver them from the bondage of sin and Satan, bring them into His Church, and finally make them inheritors of His heavenly Kingdom."

The total amount, contributed by European residents in Shahabad and the neighbouring stations, principally in Tirhoot and Gya, in 1852, was 936 rupees, or £93-12. Of the various melas, or places of religious assembly, and of the general progress and character of Mr. Ziemann's work, he has favoured me with the following account:

(1.) "In the district of Shahabad yearly the following melas take place.

"1st. In the month of January, at Buxar. 2nd, ditto of February, at Buxar. 3rd, ditto of May, at Buxar. As Buxar is a remarkable place for Hindu pilgrims to resort to, the melas are visited by thousands of heathen for bathing in the Ganges, believing that the Ganges water will wash away their sins. At the first two melas the people remain three days, and at the 3rd one day.

"4th. One mela in the month of March at Berhampore. 5th, another in May, at Berhampore: here Mahadev is worshipped, and, as a great number of cattle come for sale there, the melas are always visited by an immense number of heathen and also a number of Muhammadans: at each fair the people remain five days.

"6th. One mela at Bhulni, in April, where a great number of kids are offered to the Devi Jakni Bhawani: the people remain there from six to nine days.

"7th. One mela at Bullia, Ghazepore district, in November, sixteen miles distance from Buxar, where the Hindus assemble for bathing in the Ganges, calling that place a very holy one, as the Surju here entered the Ganges in which Ram drowned himself; an immense number of people visit this place: there is also a cattle fair; the people remain there six days.

"At these above mentioned seven melas, a great number of shopkeepers visit, and the people are more engaged in trade than in worshipping their idols.

"Besides the above mentioned seven melas there are thousands of opium cultivators, who assemble at Buxar and at Arrah in the months of April and May; at each place the people remain from fifteen to twenty days, and (Buxar being a place of pilgrimage,) it is also visited by thousands of Hindus at every eclipse.

"All the above mentioned assemblies are very nice opportunities for disseminating the Gospel among the heathen.

(2.) "*State of the people, as to education.*—I beg to state, that at Arrah there was a Government School for native boys established some years ago, and one school by the Missionary, Mr. Sternberg: but the Government School being visited by a very few boys, was abolished, I believe three years ago; the vernacular school of the Mission,

however, continues, and is visited by from forty to fifty boys. Lately I have heard that fourteen thousand rupees have been collected by subscriptions from the natives for establishing again a school by the Government for the education of the native boys and for learning the English and Urdu languages. Also at Buxar a Government School for native education was established, and kept up till last year, I believe till the month of August: but on account of the number of boys not exceeding daily twelve to sixteen, the school was abolished by the Council of Education, and as in that year at this place a Mission was established, the school-house was given over to the Mission, at the suggestion of the Collector, Mr. Lautour, and now the number of boys are from seventy-five to eighty daily, and more than ninety are on the list. They read the Bible in Hindi, learn the Christian Catechism, Hymns, &c. and Writing and Arithmetic. I have established two schools more in two villages at distances of two to seven miles from Buxar; each of them is visited by from forty to forty-five boys; and from other villages the people come to me begging me to establish schools for the education of their children. It is very pleasant to go into the villages, where schools of ours have been established, to observe, how civilly the parents and the children behave towards us, and how attentive the parents are to hear the examination of their children—having no objection to their being taught our religion, and so the children are saved from running much about in the streets and doing mischief. The boys are taught Hindui; the salary paid the teachers is one rupee a month for every ten boys.

(3.) "The inhabitants of the district are composed of Hindus and Muhammadans, but the majority of them are Hindus. Among the Hindus there are also several sects who do not worship idols, as the followers of the Kabir, Shiv Narain, and Daria Dass; of these three sects there are a great number in this district. I suppose there is no people or nation in the world, who think and reason so much about religion and salvation as the Hindus; the most of them are always very attentive in hearing the Gospel, and, after they have heard, they dispute among themselves about our religion. The greatest obstacle to embracing the Christian religion is caste; often they say, 'Let us remain in our caste when we become Christians.' Therefore every sincere Christian ought much to pray for an outpouring of the Holy Spirit upon the benighted people, to enable them, to break through all fetters and obstacles that prevent them embracing the Gospel, and becoming true followers of the good Shepherd and Saviour Jesus Christ, and inheritors of his holy Kingdom.

(4.) "The Shahabad district is generally called a healthy district for the people: the trade of the inhabitants of the district is principally husbandry.

(5.) "About the temples and musjids I must say, that from my observation there are more ruined, than new buildings, so that is a proof that they are on the decrease.

"Now I desire to mention some circumstances, that have occurred since the beginning of the present year.

"1st. A Hindu, a goldsmith by profession, of a village called Jagdispore, twenty-six miles from here, came to me with a lithographic tract, which he had received at the Berhampore mela, and in which the readers are requested to enquire more about our religion from the Padris: this man seemed to be a very sincere enquirer about the true way of salvation, being well convinced, that in the Hindu religion, he could not obtain it.

"I gave him the book of Genesis and Exodus, and the Gospel of Luke and the Acts, which he, with thankfulness took, and promised to read them with attention.

"2nd. When myself and my Catechist were up at Ghazee pore in September and October, a shopkeeper came to our lodging, having the Gospel of Matthew under his arm, which he had received last year from us there; he stated that he had read the whole book with great attention, and that he found it very true, and he told us about many passages which he recollected, and was very anxious to know the meaning of the five wise and five foolish virgins. We gave him the four Gospels and Acts, Genesis and Exodus, for which he was very thankful, saying that he would also read them with attention.

"3rd. Four Byragis (religious mendicants) who had received Scriptures from us, came to our lodging, and were very quiet and attentive to hear of our religion; they also were very often seen among the attendants in the bazar, behaving very quietly and attentively.

"4th. One Kaith (writer), who had read the book of Genesis, Exodus, and the Gospel of Matthew, which we had given to a Byragi, acknowledged on the road before a great congregation without fear, the truth of our religion, telling about the creation of the world, the deluge, and the perdition of Sodom and Gomorrah, and even the birth, miracles, suffering, death, and resurrection of our Saviour. I felt obliged to say to him, 'You are not far from the kingdom of Heaven;' he was a youth, but his words seemed to make a great impression on the minds of others.

"5th. An old follower of Nanak from the Panjab, who has resided as merchant for many years at Ghazee pore, had with great attention heard our preaching, and followed us to our house and said, 'All what you say, is very true. I consider your religion as a very just and true one, which well appears from your rule in this country; surely,' he said, 'when the war with English and the Sikhs was going on, I spent more than five hundred rupees for charitable purposes, that the English might obtain the victory, as I knew that my brethren were wicked, and deserved to be no longer rulers of the country.' After all he said, 'Only one objection I must make; if you would abstain from killing cows and eating beef, the whole country would become Christians very soon.' I replied 'that if the Christians would do so, I feared that the Hindus would not become Christians at all, but that they would give more glory to their own religion, fancying it the true one, because the Christians agreed to their precepts and systems.' This, he understood very well, and left us very civilly, promising that he would enquire more and talk with us another time about religion.

"6th. On the 17th of September, a zemindar Rajput was hanged at Ghazee pore, having murdered his uncle. I received permission from the Magistrate to go with my Catechist to him to the jail the day before, and the very morning when he was to be hanged, that poor delinquent declared, that he never heard any word of Jesus Christ, and that he was very anxious for the salvation of his immortal soul; the word of Christ crucified made so great an impression on his mind, that he began to weep, and to pray to the Lord Jesus Christ for salvation. Myself and my Catechist left him with the best hope, and promised to visit him next morning again before he was to be hanged, at which he seemed to be very glad, but to our great grief we found him the next morning in a quite different state, saying 'that Jesus Christ was of course the Saviour for the Christians, but for the Hindus the Saviour was Ram,' and that he



wished to get salvation without breaking his caste. We endeavoured to explain to him again the difference between their gods and our Saviour, Jesus Christ, but, however, he was calling on the name of Sita Ram, Sita Ram, on the gallows, till the sling stopped his voice; there is no doubt, that this poor delinquent after our first interview had come in contact with some of the other prisoners or more likely with the peons, who had persuaded him not to break his caste, but to die as a Hindu.

"7th. At the Bullia mela, when I was arguing with a pundit who defended Ram to the utmost, alleging him to be the true God, a respectable Hindu said to the pandit, You may say whatever you like, but it is well proved, that Ram was a sinner. Saying this, he went away quietly. The pandit being much ashamed before the congregation went also away.

"8th. A brahman came twice to my tent and said to me each time before the congregation, 'Continue only eight years more with preaching, then you will see much fruit of your labour, there is no doubt.'

"It is always observed and proved that the Hindus are much humbler and meeker than the Muhammadans, but nevertheless it is very often observed that many of the Muhammadans are very attentive in hearing the gospel preaching, and we are also not without hope, that the time of their conversion will come, for by the blessing and mercy of God, many instances occur amongst them also, which are indeed remarkable and considerable, of which I beg to mention the following.

"1st. A Muhammadan zemindar, a young man, came to our lodging when I was at Ghazeepore in October last, when a number of Hindus were conversing with us about our religion, he heard very quietly what was said; after all he said to me, 'I was for some days very restless in my mind, and was anxious to ask you about some circumstances of which I now will tell you. I have read the gospel which you gave to me, with great attention; after reading the whole, the Lord Jesus appeared to me in a dream in the night, when I saw him on the cross having nails in his hands and feet, and shedding his blood, dying and buried; I saw also that he arose from the grave. Tell me now what this dream has to say to me.' I said to him 'that in the Koran, the suffering death, burial and resurrection of Christ were denied, and that on that account the Muhammadans generally deny them; but now that Jesus himself had appeared to him after reading the gospel, it was to shew him the truth of the Gospel and Christianity, and the falsehood of the Muhammadan religion; and having been shewn this grace, he ought without delay to forsake his false religion, and believe in Jesus as the Son of God and the only Saviour who died for him on the cross. He was very attentive to all that was said to him, and left us with timidity.

"2nd. A similar case I met with in Arrah last year, in a young respectable Muhammadan, whom I found very sickly of bowel complaint; when, on his request, I came to his house, he told me, that he had suffered for twelve years very much, and all medicine was without any effect, so that every physician gave up all hope of his recovery; but in the night the Lord Jesus appeared to him, and said to him, 'I am Jesus.' He said, 'As soon as I heard this, I fell down at his feet, worshipped him, and told him my whole circumstances,' when Jesus said, 'I will then cure thee, be of good comfort.' Then I said, 'I am Muhammad's disciple,' but Jesus gave no answer more, and from that time I felt quite well, and became every day stronger, so that every one who saw me, was surprised at my recovery. But a year after, I have got the same sickness,

and no man can cure me ; I had good deal of property, but I spent the most of it and received no help. Please tell me what shall I do.' I advised him, to give himself to Christ, and believe on him as the Son of God and his Saviour, and follow him, forsaking the Muhammadan religion. He said to me, ' If Jesus would have said to me, Forsake Muhammad, he is a false prophet, I would have done so immediately ; but he kept quiet when I told him that I was a disciple of Muhammad.' This year at the end of October I found that man in the same condition, saying, that he was a Christian in heart, though not outwardly.

"The question from the Hindus is very often heard, ' What must we do to be saved ? How can we come to Christ ? How must we pray to him ? ' From the most of the Brahmins it appears that they are convinced, that the Hindu gods are false. And they worship them not with the heart ; they often say, ' How shall we live if we forsake the Hindu religion ? give us food for our life-time, then we will become soon Christians.'

"I must also remark a few words about Ghazepore, where live a great number of Muhammadans, who always used to oppose the Missionaries to the utmost. When with brother V. Gerpen I was there last year in September, the people were tolerably attentive and quiet, but still we met with several opponents. When, in December, myself and the Catechist again visited that place for only a couple of hours, we found some of the Muhammadan youths extremely wicked, so that my Catechist was twice stripped of his turban, and we were much annoyed at that time. This year we both went in the month of September again to that very populous city, and found that a great change had taken place among the whole population. They were very quiet and civil. When we went to preach, we were soon surrounded by a great congregation, Muhammadans and Hindus, and almost every time morals for sitting, were very kindly offered to us by the people. And so we made a stay of thirty-two days at that place. One learned Muhammadan once came to me and said, ' I like your preaching very much, it is indeed a great pity that we can not agree together in religious matters ; better you leave some of your religious systems and we also, that we may agree together !

"We see at all places the Kingdom of Heaven is at hand ; the harvest is plentiful, but labourers are few. We always have reason enough to believe, that our Lord has a great number of his elect in this country, whom he will bring into his flock in his due time."

The district of Sarun, which adjoins Shahabad, is one of the largest in the province, and as it has been surveyed, I am able to mention some of its leading features. From the report of Mr. Wyatt, the following statement is gathered. The district is bounded on the north by Nepal, on the south by the rivers Gogra and Ganges, which form a natural boundary, with the districts of Ghazepore, Shahabad, and Patna, on the east by Tirhoot, and on the west, partly by the river Gunduck which forms a natural boundary with Raj Bootwal of the Nepal Territory, and by the Goruckpore district in the North Western Provinces. It is divided into two parts, called Sircar Sarun and Sircar Chumparun. Of Sarun the

chief town is Chupra. In this division of the district, Mr. Wilkins, when Collector, made an estimate of the population in 1843; but it was not complete. The Hindu population is greatly in excess of the Muhammadan, probably in the proportion of twelve to one. Estimating the number of houses in the parts of the district not calculated by Mr. Wilkins, on the scale fixed by him for the other parts, there would be a total of 250,221 houses, and assuming an average of five and a half to a house, the aggregate population would be 1,376,215 or an average of 526 per square mile, but this appears to be excessive; and therefore deducting a third of the houses for granaries, &c. and taking 160,221 houses as inhabited, and calculating four individuals to a house, there is an aggregate of 640,884 or 245.3 per square mile. This is Mr. Wyatt's estimate, and is adopted at page 40, but I have reason to think the estimate at page 316 is more nearly correct; it gives rather more than five to each house. The chief exports of this district are saltpetre, opium, and indigo. At Sonapore and Hajepore, (adjoining places) there is the famous annual fair, spoken of by Mr. Parsons, at which many thousands of persons attend, not only from the neighbouring districts, but also from Bengal, the North Western Provinces, Central India, and Nepal. The Europeans have also established races at this mela and attend in large numbers. The religious character of the mela is to a considerable extent merged in the commercial, yet many, nevertheless, do come for the purpose of bathing at the period which is reckoned auspicious.

Sarun has a superficial area of 2,612 square miles, or 1,672,112 British acres; Chumparun has 2,420,078 acres, or 3,781 square miles. The conjoint area of these divisions gives to the entire Sarun district an aggregate of 6,393 square miles.

In Chumparun the average rate of Government assessment is about six-pence an acre. The number of houses (by the police returns) amounts to 140,399, and the population to 721,295 Hindus and 140,152 Musulmans, or 861,447 souls, giving an average of 6.10 per house or 227.8 per square mile. It is stated that the Magistrate doubts the correctness of this, and that an average of three to each of these enumerated houses (many of them being cattle-sheds and the like) would give a more accurate result, which would be 421,197 for the zillah, or an average of 111.38 per square mile; but I have not followed this latter estimate, for I may be permitted to question if the higher estimate is not after all, very likely to be correct. The inhabited houses are most probably more numerous than the 140,339; and certainly 227 persons to the square mile is a moderate estimate.

The chief civil station is Motecharee. There are indigo and sugar works in the district and the staples are rice, poppy, indigo, and salt-petre. There are two large annual fairs, at which the Nepalese and the people from other districts attend. The principal river is the Gunduck.

In Chumparun, I regret to say there is no Mission, but in the Sarun district, at Chupra, there has been one for twelve years, in connection with the German brethren of Tirhoot and Buxar. At this station Dr. Ribbentrop is now resident with two other brethren. At the hazard of being thought to quote too largely from the reports of the brethren in this province, I must subjoin the following statement signed by Dr. Ribbentrop and Mr. Bauman, as it appears to illustrate very admirably the spirit in which the Mission is conducted.

REPORT OF THE GERMAN MISSION IN SARUN DURING THE YEAR 1852.

"The twelfth year of the Mission having elapsed, we cannot but praise God, that he so graciously granted us health, and friends, to carry on the glorious work of proclaiming his name amongst the heathen. Especially would we openly express our thanks for the most ready and kind assistance of our friends, far and near, by which we have been much cheered. May God grant, that they in future, considering the invaluable importance of our work, may indulgently continue to aid us in meeting its difficulties and claims. As for

1. "*Preaching* of the word along with distribution of scriptures and tracts, we have been most liberally provided by the Calcutta Bible Society with books (printed especially for the Zillahs of Behar) as well as with means to defray the cost of conveying them in the districts. Besides the two tours of brothers Ziemann and Gerpen to Buxar and Berhampore, which induced them to remove permanently to Buxar for the establishment of a new station there; we have to mention—

1. "A tour to the fair of Silhauri, where the people shewed themselves less hostile than their threatenings led us to expect, after two from that neighbourhood had been baptized two years ago.

2. "To a fair at Singharani about 44 miles from Chuprah. At this place as well as at Alligunge (where the opium Ryats were assembled at that time) we met such encouraging attention, that it was a great pleasure to be amongst them. One old man listened for a long time with such attention, that when his friend came to take him away, he said, No, I pray you, let me hear more of such things. After a good while the same man came again, urging him to go along with him, because their repast was ready; but he answered him; 'Go with your food; here is better food than you have got for me: let me have more of this.' Another man, a poor Musalman, told us, that he often read the Gospel, but privily in the field, lest he might be seen by his wife. The same came afterwards to us at Chuprah; but, as soon as he thought it might become known, he ran away at once. That poor man too, who had urged us two years ago to take a pice from him to show his gratitude for the books he had got, came this year again to our tent, and proved his having thought

much about religion ; this was also the impression of the young Zemindar, who was with us (whose baptism we mentioned last year.) After a long conversation he promised to come to Chuprah after the harvest, but came not.

3. " In the mean time we had occasion, to distribute many scriptures at Chuprah itself, where the opium ryots were assembled from the neighbourhood, and afterwards also from Alligunge; the latter especially shewed a most gratifying attention.

4. " At the fair at Ribblegunge a young Muhammadan frankly declared before all, that many as were the books he had read, in none had he found any fault proved against Jesus. He was very thankful for a book we gave him, and most likely it was he, of whom we were told the other day by a boy, that he had read our books even during the night.

5. " At the fair at Baikuntapore near Salimpore we found the people this year quite different from former years. The two former visits had made a visible impression amongst them : it seemed as if they had begun to understand now, that their religion was quite inconsistent with our books ; the evident feeling being, that they must make a choice between the two religions. They were afraid to accept scriptures ; only towards the end of the fair they did take some. On the other hand we found a most attentive crowd at Rugunathpore ; a place, where twice (in 1850 and 1851) our preaching had been with one accord answered by the loud scornful cry of " Jye Jye Ram, ( i. e. vivat Ram) we were also glad in the way to find a young man teaching most diligently 8 or 10 boys : he said he was not of the Lálá caste, but a Brahman ; and the boys we saw, were of his relations ; he was very thankful for two spelling books, we gave him. He was about to put them carefully in his clothes when we asked him first to hear the short Catechism, which was added to the alphabet ; this he did with visible satisfaction, accepting also willingly the remarks we made against his custom of invoking the Ganges instead of Parmeswar (God) for knowledge and understanding.

## " 2. VERNACULAR SCHOOLS.

" We are thankful to state, that by the increased assistance of the gentlemen of the station we have been enabled to add one boy's school to the seven which we kept formerly. The schools are at the following places.

" 1. At Doringunge 7 miles eastward from Chuprah.

" 2. At Gooltaingunge, 4 ditto ditto.

" 3. At Muckdoomgunge, 3 ditto ditto.

" 4. At Ribblegunge, 6 ditto Westward ditto.

" 5. At Burhampore 1½ ditto ditto.

" 6. At Manna,

" 7. At Karimshar, } in Chuprah.

" 8. At Dahias,

" The school masters get 4 rupees per month salary, on the condition that they have an average attendance of 30 to 40 boys ; 300 boys are taught in this way in the 8 schools. In the cold season the attendance is greater than in the time of harvest and festivals. They learn such things as they are likely to require afterwards in their business, that is, besides reading and writing, shop account keeping : for this simple purpose their own native method is sufficient, therefore we leave this part of instruction

quite to their own care, confining our attention to the religious instruction of the children. As they are known generally to have good memories we get a great number of them to learn a catechism with the Ten Commandments, the Lord's Prayer, several hymns, and verses of scriptures: some who attend regularly, may be brought also as far as to read the scriptures with interest. If we consider the immense difficulties, which even adults have in breaking caste, we cannot expect soon to get converts from amongst them; nevertheless we hope in this way much will be done, to dissipate the prejudices against our religion and to undermine the authority of the idolatrous.

#### "3. ORPHANS.

"We lost two of our orphan boys in the beginning of the year; the one, who died from small-pox, edified us by the patience which he shewed during his great suffering. We are sorry that a boy, whom we had been very thankful to see employed in Doctor Simpson's dispensary, after he had been well behaved for more than a year, from fear of punishment on account of falsehood ran away: his elder brother being informed of it came from Moozufferpore (where he is earning his bread in the Mission Press) to search for him, he found him at Dinapore and brought him back. He is now at Moozufferpore with his two brothers. There are now seven orphan children (including two girls) with us, besides the children of a Christian widow who cooks for them. The last girl whom we have taken up the past year has not yet been baptized. A little boy has been put to board with Mrs. Bauman: and two elder boys, who are not dwelling with us, attend daily our Orphan School in which Hindi and Urdu is taught. For two elder boys we have engaged (since the 31st December) a carpenter to teach them daily in our compound. The other boys are employed in several kinds of manual work, when out of school, such as clearing the chapel and the compound, watering the garden, packing books, &c. &c.

#### "4. CONGREGATION.

"There have been seven native Christians with us in the compound the past year. One of them, a Bengali of the writer caste was baptized on the 11th April. Of the first book of Scriptures which he got, when a School boy at Calcutta, he had been deprived by his mother. In Benares, where he went on pilgrimage he became acquainted with the scriptures, reading them with a native Christian of the Sagra Mission. He met there a native Christian of Moozufferpore, who had been his friend before, and returned with him here; after we had proved him for some months and taken him with us on a Mission tour, we gave him baptism at his own request. We employed him to assist us in visiting and superintending the Schools. In the month of October last he was married to an orphan girl at Moozufferpore, who had been given to Mr. Sternberg's charge two years ago by the Honorable E. Drummond of Gya. In the month of October also a maid-servant of W. St. Quintin, Esq., at Moozufferpore was baptized in our chapel, and went with his family to Europe. We have baptized also this year several children, one, an orphan boy of the Brahman caste, who came often to us with his elder brother, begging: although they were destitute, they preferred at first utter poverty to remaining with us, the eldest shewed even enmity to our religion. Once he said to the above mentioned Zemindar Brahman, 'They would persuade me also to become a Christian; but I am not so foolish.' This year he died suddenly from fever: nevertheless the younger would not stay with us, but continued averse to any religious instruction, till seized with several diseases for which he remained in Doctor

Simpson's hospital. At last the painful anguish of consumption made him ask for the consolation of our religion. Being still able to walk to Church and to profess his faith in Christ, he was baptized; and an hour before his death, when asked, if he would go to Jesus, he answered by signs that he would.

"We are sorry to state, that the young man who left us the year before to join the London Mission at Benares, neither there nor here would submit to Christian discipline, so that a short time after his return we were obliged with one accord with our native brethren to exclude him from our Christian community. \*

"As for the three Christians, who returned after baptism to their village 36 miles from Chuprah, they have been visited this year first by brother Baumann on his tour to Singhāsani, and afterwards by brother Ziemann from Buxar: as yet they are rather weak in the faith.

"On this occasion we should mention also a peculiar pleasure we had on Christmas day. For many years the school-boys who come on that day from far to Church, get 1 or 2 pice for food. Generally there gather also many poor; blind, lame, lepers, &c. in our compound; at our request the gentlemen of the station helped us most gladly to provide them with clothes, subscribing Rs. 45. \* \* \*

"Now concluding this short statement; we have much pleasure in repeating our sincere and heartfelt thanks to our friends of this station, and other places, for all the mentioned and unmentioned proofs of love, with which they have helped, and cheered us on so many occasions. It is our sincere wish, the fulfilment of which lies in the hand of the Almighty, that a day of harvest may not be far distant, to reward abundantly whatever has been done for sowing the immortal seed. (Isaiah, chapter 55.)"

It is very evident that the supply of Missions for this valuable and interesting province of Behar is lamentably insufficient; and that but for Germany, its destitution would be fearful indeed. All accounts concur in representing the change of feeling among the people as very remarkable; the province affords access to many Nepalese who come down for trade or to religious melas; the climate and the nature of the country afford better facilities for travelling than there are in Bengal; and many faithful men have for many years past been engaged in laborious efforts to preach the gospel through the land. All things, therefore, appear to invite Missionaries hither, and to urge the friends of Missions in Britain and America to neglect this country no longer. Oh that the day may come speedily, when the hearts of the Lord's people may be enlarged, so that these awful pictures of destitute and forgotten nations may be seen no more!

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## Chapter XVIII.

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It remains now to consider the state of the province of Orissa,—the portion of this Presidency, which extends from Midnapore and the South Western Agency, down to the Presidency of Madras. The first man with a Missionary spirit, who appears to have entered this extensive territory, was Dr. Claudius Buchanan; and in his *Christian Researches* he has left an imperishable record of the scenes he there beheld, during the car festival of Juggunnath in 1806. Since the period of his visit, many others have described the fearful spectacle, but many circumstances combined to give importance to Dr. Buchanan's statement, and few things probably contributed more, in the earlier days of modern Missionary effort, to excite just apprehensions of the real character of Indian idolatry than his vivid sketches of its influence at Pooree. "We know" wrote he in his journal at Buddruck "that we are now approaching Juggunnath, (and yet we are more than fifty miles from it) by the human bones which we have seen for some days strewed by the way. At this place we have been joined by several large bodies of pilgrims, perhaps two thousand in number, who have come from various parts of Northern India. Some of them with whom I have conversed, say that they have been two months on their march, travelling slowly in the hottest season of the year, with their wives and children. Some old persons are among them, who wish to die at Juggunnath. Numbers of pilgrims die on the road, and their bodies generally remain unburied." \* \* \* \* "Many thousands of pilgrims have accompanied us for some days past. They cover the road before and behind, as far as the eye can reach. At nine o'clock this morning, the temple of Juggunnath appeared in view at a great distance. When the multitude first saw it, they gave a shout, and fell to the ground and worshipped. I have heard nothing to-day but shouts and acclamations by the successive bodies of pilgrims. From the place where I now stand, I have a view of a host of people like an army, encamped at the outer gate of the town of Juggunnath, where a guard of soldiers is posted to prevent their entering the town until they



have paid the pilgrim-tax. I passed a devotee to-day who laid himself down at every step, measuring the road to Juggunnath by the length of his body, as a penance of merit to please God." \* \* \* \* "I have seen Juggunnath. The scene at Buddruck is but the vestibule to Juggunnath. No record of ancient or modern history can truly give, I think, an adequate idea of this valley of death: it may be compared with the valley of Hinnom." \* \* "I have returned home from witnessing a scene which I shall never forget. At twelve o'clock of this day being the great day of the feast, the Moloch of Hindustan was brought out of his temple amidst the acclamations of thousands of his worshippers. When the idol was placed on his throne, a shout was raised by the multitude such as I had never heard before. \* \* \* \* The throne of the idol was placed on a stupendous car or tower about sixty feet in height, resting on wheels which indented the ground deeply, as they turned slowly under the ponderous machine. Attached to it were six cables of the size and length of a ship's cable, by which the people drew it along. Thousands of men, women, and children, pulled each cable, crowding so densely that some could use only one hand. Infants are made to exert their strength in this office, for it is accounted a merit of righteousness to move the god. Upon the tower were the priests and satellites of the idol surrounding his throne." Then after speaking of the vile obscenities of the worship, he says, "after the tower had proceeded some way, a pilgrim announced that he was ready to offer himself a sacrifice. He laid himself down in the road before the tower, as it was moving along, lying on his face with his arms stretched forwards. The multitude passed around him, leaving the space clear, and he was crushed to death by the wheels of the tower. A shout of joy was raised to the god. He is said to *smile* when the libation of blood is made. The people threw cowries or small money on the body of the victim in honor of the dead." \* \* \* "The horrid solemnities still continue. Yesterday a woman devoted herself to the idol. She laid herself down on the road in an oblique direction, so that the wheel did not kill her instantaneously, as is generally the case, but she died in a few hours." "The idolatrous processions continue for some days longer, but my spirits are so exhausted by the constant view of these enormities, that I mean to hasten away from this place sooner than I at first intended. I beheld another distressing scene this morning at the place of Skulls; a poor woman lying dead or nearly dead, and her two children by her, looking at the dogs and vultures which were near.

The people passed by without noticing the children. I asked them where was their home. They said that they had no home but where their mother was." "As to the number of worshippers assembled here at this time, no accurate calculation can be made. The natives themselves when speaking of the numbers at particular festivals, usually say that a lack of people (100,000) would not be missed. I asked a Brahman how many he supposed were present at the most numerous festivals he had ever witnessed. How can I tell, said he, how many grains there are in a handful of sand?" \* \* "I felt my mind relieved and happy when I had passed beyond the confines of Juggunnath. I certainly was not prepared for the scene. But no one can know what it is who has not seen it. From an eminence on the pleasant banks of the Chilka Lake (where no human bones are seen) I had a view of the lofty tower of Juggunnath far remote: and while I reviewed it, its abominations came to my mind. It was on the morning of the Sabbath. Ruminating long on the wide extended empire of Moloch in the heathen world, I cherished in my thoughts the design of some Christian Institution, which being fostered by Britain, my Christian country, might gradually undermine this baneful idolatry, and put out the memory of it for ever."

Happily there is now a Mission in this province, and for many years faithful men have annually preached, and distributed the scriptures at the festival of Juggunnath. They are connected with the general Baptists of England and the Free Will Baptists of the United States; but before mentioning their labours, it will be well to give some of the statistics of the province. It extends from the southern bank of the Hooghly to the northern borders of the Godavari in the Madras Presidency, and stretches from the sea shore back to the chain of Hills which separate it from Gondwana (the country of the Gonds in Central India,) Chota Nagpore, and the Cole country. The language spoken is principally Uriya, which resembles Bengali, but is written in a different character. Part of the country is now transferred to the Ganjam collectorate in the Madras Presidency, and part to Midnapore in Bengal. The rest is divided into the districts of Balasore, Cuttack, and Pooree, and the Tributary States in the west. In parts of the country, great quantities of salt are manufactured: in other portions there is a great production of rice; but besides this, timber, lac, wild silk, wax, honey, vegetable dyes, skins, horns, resin and oil are exported. The salt manufacture is a valuable Government monopoly. The country is well watered, the

largest river being the Mahanuddy. The population consists of several tribes besides the main body of Uriyas, and of these tribes the Khoonds who inhabit Goomsur, and whose awful practice of human sacrifice has engaged much attention, are the principal. The extent of the population is thus stated in an able and interesting work by the late Rev. Dr. Sutton, who for a lengthened period was a most able and faithful Missionary in the province. Very recently he sank under a fever, and now "he rests from his labours and his works do follow him."\*

Balasore Division, .....	600,000
Cuttack, .....	1,200,000
Pooree, .....	500,000
The Ganjam Collectorate, including Berhampore and Goomsur (partly in the Madras Presidency),	1,000,000
The independent and tributary Rajaries, twenty- nine in number, .....	1,000,000
The aboriginal races of Coles, Khoonds, Santals, ..	1,000,000
<hr/>	
Total, . . .	5,300,000

Of these, about 4,800,000 are in the Bengal, and the rest in the Madras Presidency.

This is an approximate estimate, and very probably is nearly correct, though it exceeds the survey report of Cuttack considerably. But the sphere of labour of the Orissa Mission extends somewhat beyond the bounds of the province, into the Midnapore district of Bengal, the southern portion of which is much connected with Orissa. Dr. Sutton in the course of 1853, favoured me with the following statement of its operations.

"Orissa as a field of Missionary labour connects the Madras and Bengal Presidencies. Its northern portion is connected with Bengal, its southern with Madras, its central portion being divided into three districts called the northern, central and southern division of Cuttack. The sudder station of the northern division is Balasore, of the central, Cuttack, and of the southern Pooree. To these three civil divisions we add two others for Missionary purposes, viz. the district of Midnapore and the district of Sumbhulpoor. It is highly desirable that a separate division should be now established with a view to the Evangelization of the Khoonds, the head-quarters of which might be Russell-Conda in Goomsur. This would make for the whole field of Orissa six principal stations. Let me notice them in order.

1st. "Midnapore. This is a large and thickly populated field; by some, said to rank next to Burdwan. The population are Bengalis, Uriyas and Muhammadans.

\* Orissa and its Evangelization, p. 396. Wilkinson, Derby, 1850.

The former greatly preponderate, the Uriyas are chiefly found in the south and south-western parts. \*

"The language which should occupy the chief attention of the Missionary is the Bengali, but it is very desirable to add to this a knowledge of Uriya. This latter language begins to be generally spoken after crossing the river south of Narrain-gura. It is however impurely spoken, and the Bengali Missionary would soon be able to speak it with the common people, &c.

"Midnapore would of course be the head-quarter of this field, but several subordinate stations are required as at Keerpoy, Tumlook, &c.

"The Serampore Missionaries made a feeble effort. They were followed by the General Baptists more than twenty years after, and then by the Free Will Baptists from America. There was every thing to justify a continuation of these efforts but the weakness of our Mission force, and the necessity for strengthening other parts of the general field. We do not despair of some section of the Baptists occupying and perseveringly cultivating this district. But still we must acknowledge that 'hope deferred maketh the heart sick.'

2. "The northern division of Cuttack is occupied by the Free Will Baptist Missionaries. They labour chiefly within the Zillah boundaries of Balasore. They have a station at Jellasore, another at Balasore, and a sub-station at Santipoor, while they nominally hold on (the writer believes) to Midnapore. At least there has been no formal renunciation of it. For the state of the Mission in this division I must refer to their own reports.

3 and 4. "The central and southern divisions are occupied by the English General Baptists. Our field also extends into the Madras Presidency, embracing much of the Ganjam collectorate. Our present number of Missionaries is seven, but we are daily hoping for a new re-inforcement, and there is a prospect of our Mission being better sustained than it has been hitherto. Our home committee had been induced to divide their strength by commencing a Mission to China. They begin now to see the impolicy of this course, and it is expected that they will withdraw from this field and concentrate their efforts in Orissa, so soon as they can do it without injury to the feelings of parties concerned. This part of the general field will require all the men and means we are able to bring into it. And unless some extra aid could be afforded by the Indian community for a Khoond Mission, to this field we should probably all agree in now confining our labour.

"Our present stations are Cuttack, Choga and Khundittar; Pippli and Puri Berhampore, and a new sub-station in its neighbourhood.

Our Church members are in Cuttack and Khundittar, .....	150
Choga, .....	67
Pippli, about. ....	16
Berhampore, &c. ....	62

"We have a male and female asylum at Cuttack and Berhampore, which contain about two hundred boarders. And we have village schools at half a dozen places.

"We have fifteen native preachers labouring in different parts of our field of whom seven are ordained. Our own printing press (besides working for Government) keeps us supplied with all the tracts and scriptures we require in the Uriya language, and with as many school-books, as we can find funds to pay for. We

sadly need a little help from abroad in this department. Our last year's report will inform you of the amount of work done at this establishment; there will not be less the current year.

"How I would plead with our society in behalf of Orissa, you may see at pages 392, 393 of the work on Orissa. But as Mr. Buckley is now in England urging our claims, and the majority of our committee are evidently disposed to strengthen our efforts, I feel that it would not be in place for me to say more just now.

"The language essential to a prosecution of our work in all this part of the general field is the Uriya. Hindustani would be of additional service at Puri, and Telooogoo in the Berhampore division.

"This then, we consider our own Mission field for which we feel ourselves to be responsible. I now pass on to notice the two remaining divisions which we should be happy to see occupied by any evangelical body.

5. "Sumbhulpore. This station, besides being the centre of a large Uriya population, extending far back into the hilly regions, is also surrounded by the Coles, Gonds and Khoonds. The dâk or post road from Calcutta to Bombay runs through this station, there is also a road from Cuttack to Sumbhulpore along the banks of the Mahanuddee. A Government officer is now in the district with the object of opening a new or better road from Cuttack through Angool, that is, in the direct route to Sumbhulpore, while the traffic on the Mahanuddee between Cuttack and Sumbhulpore, is very considerable.

"This division was occupied for a short time by Messrs. Noyes and Phillips, who subsequently removed and occupied the northern part of the province. A few Europeans reside at Sumbhulpore; otherwise, the whole field is native.

"It is highly important that this place should be the centre of a system of Missionary operation. From this place, direct efforts might be made in behalf of the Khoonds, or Khonds as the Madrassesees call them, while the other vast tribes, apart from the Uriyas, loudly call for the sympathy and help of the friends of Christ. I despair of either of our American or English Societies undertaking this field, and we turn our eyes in hope towards the Continent of Europe. The Uriya language would be first needed by the Missionaries of this district to which one or more of the languages spoken by the numerous races, to which we have referred, should be added.

6. "The last division named would embrace Goomsur and the regions occupied by the Khoonds. You will recollect that seven or eight years ago a proposal was made to the benevolent friends of Christ in India, to support a Mission to these benighted murderers. The proposition was responded to by several very liberal individuals, but opposition was raised to it from a very unexpected quarter. The flowing tide so favourable for our object was thus misimproved. We did, however, as a body of Missionaries at our Annual Conference agree to apply for help to our Society in England. The following is the reply:

"The Committee think that Missionary labour should be commenced as soon as possible among the Khoonds.

"At the same time we regret the impracticability of our sending out Missionaries for this special purpose, in consequence of the state of the Society's funds. Still we would have our brethren in India act, if possible: and we suggest to them the

propriety of endeavouring to employ some Hindu brethren under the superintendence of a European brother; for this purpose, we suggest the establishment of a special fund to be raised in India, leaving to the Orissa Conference, the whole management of such fund, and the engagement of suitable men to carry out the plans they may form. The Committee will feel pleased and gratified by any efforts the Conference may make.'

"They further express painful regret that they can not send a more favourable reply to a case 'having such peculiar claim upon this Society.'

"Soon after this reply was obtained, the writer was obliged to leave India for health. He found a considerable interest among several benevolent persons, especially among friends both in England and America, in relation to this people. Indeed he had reason to hope that Miss Dix, the Mrs. Fry of America, would succeed in organizing some means of attempting to benefit this race. His own time was however limited, and many engagements and changes have since occupied his mind, but he has reason to believe that from no quarter would any opposition be experienced now; rather that all, with whom he is acquainted, would cordially unite in attempts to send the gospel to the Khoonds. Even the passing hope that this notice may not be vain, is cheering to his heart.

"It ought to be added that the Romish priests situated at Berhampore near Ganjam have paid a visit to the Khoond country, and made some efforts to carry out their views of proselytism; but it is not known that they have met with any encouragement.

"Since the publication of the proposal referred to, the way has been considerably widened on the Cuttack side. The rajary of the Angool Rajah has lapsed to the Hon'ble Company, and that of Nya Gara Rajah bordering on the Goomsur country has come under the control of the Cuttack Commissioner. This latter country has been recently surveyed and mapped, so that there is now direct communication from this part of Orissa to the Khoond territory.

"These circumstances seem to shew that the time for something to be attempted has arrived, and happy should we be to have the means afforded us of sending men to preach the gospel among the Khoonds, or to welcome others as fellow-labourers in this benevolent undertaking.

"Thus, I have briefly sketched the field; you will see that at its northern and southern extremities we need aid from some other Society, in order to evangelize the land, while in our own peculiar share of the field we have need for greatly increased efforts and the occupancy of several subordinate posts. Fain would I hope that our own friends are awaking to the vast importance and responsibility of their undertaking, and that brighter days are about to dawn on long-benighted Orissa."

It should be added that Dr. Carey translated the entire Bible into the Uriya language, and that a new version was made by Dr. Sutton, (with the assistance of Dr. Yates's Bengali version) and this is now in circulation. Many other very interesting particulars of the work of the Mission are given in Dr. Sutton's book and very many were his own labours.

The Muhammadans appear to constitute about a tenth of the population. But the labour of the Mission has chiefly prospered among the Hindu Uriyas, and the children who have been saved from the Khoonds by the officers of Government, and rescued from their destined fate as Meriah sacrifices. The recent work of the Rev. J. Mullens on the Missions in the Madras Presidency\* contains so complete and interesting a sketch of this latter portion of the work in Orissa, that I need not here enlarge on it. The Mission from Serampore was continued for several years with considerable prospects of success: but the General Baptist Mission Society was commenced in 1816, and in 1822 its first agents, Mr. Bampton and Mr. Peggs, began their work in Orissa. They were succeeded by Messrs. Lacey and Sutton, and laboured on faithfully for several years with very little visible success. At length Mr. Peggs was compelled to return to England, but it was not to a life of sloth and indifference; for from that time he laboured, with a rare degree of earnestness and zeal, in the publication of facts relating to Suttees, and the Government connection with idolatry, and largely contributed to the enlightenment of the public mind on those subjects. Mr. Bampton died in 1830, soon after the baptism of the first convert. Since then, there has been a continuance of steady patient labour. The Free Will Baptist Church of America established its Mission in Orissa fifteen years ago, and now maintains three Missionaries. From the press, to which Dr. Sutton refers, there have issued translations of Doddridge's *Rise and Progress of Religion in the Soul*, the *Pilgrim's Progress*, Barth's *Church History*, *Extracts from Baxter's Call*, the *Peep of Day*, *Line upon Line*; and various other works, adapted for schools; and a large number of tracts have also been published, together with a collection of hymns. Large portions of the country have been traversed, and the Gospel widely spread; but for such a vast extent of territory, exceeding I believe the Punjab in extent, and for a population of upwards of five millions, the supply of Missionaries is lamentably insufficient.

One of the chief hindrances to the Mission, undoubtedly is, the continuance of the Government connection with the temple of Juggunnath. The sum of £9,000 a year, which is now annually paid through the Rajah of Koorda, its hereditary keeper, for its maintenance, was fixed on a principle established by Lord Auckland, when away from his council, at the time when the pilgrim tax was abolished. He acted on the theory,

\* Missions in South India visited and described, by the Rev. J. Mullens. London: Dalton; Calcutta. 1854.

which was sufficiently disproved by the Board of Revenue and the Supreme Council, that the Government had pledged itself, on the conquest of the country in 1803, to support the temple. Various attempts have since been made to re-open the question, and an Act has been read for the first time in Council, for the abolition of the grant; but unhappily it is not likely at present to be passed. Yet the question of principle and the question of account, appear to be equally clear. The Calcutta Christian Observer of July 1852, contained an able paper on the subject by Mr. Mullens, on which the Missionary Conference based a memorial for the withdrawal of the grant; and a petition embodying that memorial was presented to the House of Commons, by Mr. Kinnaird in 1853. At present, the Government forbids the priests to levy a tax on the pilgrims, and since 1839 it has ceased its own shameful practice of raising a revenue by a tax on the pilgrims to this and other shrines; but its money-grant gives a prestige to the worship, and so far deceives the people, that the Missionaries are constantly met with the taunt that "the Company" maintain the temple. Into the details of the controversy respecting the rights of the temple, I will not now enter; suffice it to say, that no one now contends that the Government is pledged to do anything more, than afford compensation to the temple for those portions of revenue of which it was deprived. This is the utmost that is now alleged; and Mr. Mullens has abundantly proved that much more than adequate compensation has long ago been paid. But if more be claimable, let the full principal amount be paid at once, and the priests be allowed to spend the money, or invest it as they choose, and then let them be allowed, without patronage or restriction, to levy any fee they can, on any of the attendants of their worship, who are willing to pay. And thus, may the Government be relieved, at length, from connection with this abomination, and from all responsibility for that frightful moral plague which it disseminates throughout the country!

The establishment of a Mission for the Khoonds, which Dr. Sutton so long desired to establish, is another subject of deep interest connected with the province of Orissa. The shocking atrocities of the Meriah sacrifices, (the cold and diabolical practice of stealing children, and nourishing them up, year after year, for the day of slaughter); and on the other hand, the success which has attended the efforts of the Government to put an end to this system, point to Goomsur as a field of labour, to which the sympathy of the Christian Church should specially be directed. And the condition of the other native states, is such as greatly to excite



compassion. It is scarcely credible that, at this time, there are many large states, in this Province, in the South-Western Agency, and elsewhere, under the control and authority of the British Government, into which scarcely a single ray either of Christianity or of modern civilization, has yet entered, and in which the blindest superstition and the most ignorant rulers, reign almost undisturbed. Well may the Missionaries of Orissa, so few, amidst such vast and such wide spread, evil, reiterate the cry, "Come over and help us!"

But not a little has been effected even by their inadequate machinery, and amidst all their trials of long sustained suspense: and if the Church, by which the Missions of Orissa are supported, do not turn back and neglect its duty, the progress of divine truth may be steady and continual. If, however, it be slow, let us not hear that India affords less encouragements than other fields of labour; and that the progress of truth is so uncertain and so tedious; that we are not to wonder at the drooping faith of the friends of Missions at home! Let *them* not speak to us here, of their surprise at the slowness of the work; and let them not find in that slowness the apology for their drooping faith, when they send only one Missionary to every half a million of people! Eloquent speeches they do make, and great are their expectations from all whom they employ in Missionary service; but while thus, "they bind heavy burdens and grievous to be borne, and lay them on men's shoulders, they themselves will not move them with one of their fingers." First of all, let there be, in Christendom, the manifestation of commensurate zeal, liberality, and self-denial, and then, and not till then, may surprise be expressed, if the chariot wheels drag heavily on the road.

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The foregoing pages have abundantly proved, that the destitution of Orissa, is only a type of the condition of all this Presidency. The facts collected in these pages prove, that the country has been dealt with in a narrow spirit, and that the Church's duty to preach the gospel "to every creature," has been forgotten or neglected. It would be a solemn mockery, to speak of Missions in Bengal, if the fact were concealed, that to the greater part of Bengal, there never have been, and that there are not now, any Missions at all. And while this continues, let Great Britain boast and prosper as she may, there is blood guiltiness upon her; and her highest and primary obligation rests upon her, undischarged. Knowledge may be growing, power may be increasing, but there is lacking the efficacy of that cardinal, essential, and distinctive principle of

the Gospel, which should give its tone and colour to every action of the Christian, and should diffuse its influence over every characteristic, and every movement, of a Christian nation.

“I’m apt to think,

The man that could surround the sum of things,  
And spy the heart of God, and secrets of His empire,  
Would speak but Love. With him, the bright result,  
Would change the hue of intermediate things,  
And make one thing of all theology.”

The constraining influence of this heavenly power would subordinate all those affections and reasonings, which now regulate the conduct of professing Christians, and allure them to a life of ease at home, in preference to the glorious work of following their Master, whose meat and drink it was to do his Father’s will and to finish his work,—his *great* work, the salvation of dying sinful men. But now, we see little of this element in the body of believers. There is a holding back of men and means. “What do ye more than others?” is a taunt to which many have no reply. Thousands emulate the world in the love of riches. Thousands live heartlessly in selfish indulgence, and accumulate wealth that brings a canker on the religion of their children. Thousands know nothing, and seek to know nothing, of the lands which sit in darkness and the shadow of death, and of the millions who are perishing for lack of knowledge. What the result may be in the last great day,—what the searching tests of divine heart-knowledge may then reveal,—and how many, who now make a profession of religion, will then hear the awful word “I never knew you!”—we cannot tell. But certainly, much appears now to pass for religion, that is ill adapted to the standard of the New Testament, in such solemn words as the great Apostle’s, ‘I have suffered the loss of all things and do count them but dross, that I may win Christ, and be found in Him!’

A heathen poet-addressed Ancient Rome with the lofty praise :

“To tame the proud, the fettered slave to free,  
These are imperial arts, and worthy thee!”

And praise like this has often been lavished on their native lands, by the people of Britain and the United States. Yet, where are the proofs of national beneficence? Where are the results of their power and their zeal? Of the whole world, by far the greater portion remains to this day covered with heathenism ; another vast portion is in Muhammadan darkness ; of professing Christendom, the largest part

is under the soul-destroying heresy of Rome; in Protestant lands the number of real Christians is confessedly small; and of these, there are few, who appear to understand what it is, to "live not to themselves but to Him that died for them." Alas! if we look to individuals or to nations, shame and confusion of face cover us in the contemplation of apathy and selfishness; of a world lying in wickedness, but disregarded in its sin and misery; and of the contrast, between the Church's duty to evangelize all nations, and whole fields of Missionary labour overlooked, and even whole empires, like India, occupied in name, rather than in reality, by a body of Missionaries wholly disproportioned to their need!

I would not speak as if nothing important had been done. There has been joy in heaven, not only over many a convert, but also over many a humble faithful labourer, who has borne the burden and heat of the day, and who amidst surrounding coldness and spiritual death, has gone forth with the holy resolution, 'As for *me*, I will serve the Lord.' There are now some hundreds of such honorable labourers, still engaged patiently in this blessed service, and glorifying God, and preparing the way of His coming. In many lands, particularly in India, these men have not only begun to leaven the mass; have not only translated the Scriptures; have not only exhibited to the heathen, (who never saw it before they came,) the power of the Gospel in holy living; but have also been largely blessed to their own countrymen, and have been the means of saving many of them, from the thralldom and misery of sin. Above all, there has been in our Missions, few and feeble as they are, a fulfilling of the divine command and the divine prediction, and thus, at once, a drawing down of blessing from on High, and a hastening and heralding of the latter-day glory. The prayers and labours of departed Missionaries, and of those who are labouring now, and of those who with full purpose of heart support them, have not been in vain. In all our eastern possessions, if we have blessings and cheering prospects, the people of God have been, and are the chief instrumental causes;—"the holy seed is the substance thereof."

In this country, notwithstanding all deficiencies and all short-comings, I am persuaded that there has been decided and remarkable progress. In all the places where Missions are known, the conviction has been growing, that Christianity will certainly prevail. There has been indeed a long course of trial and of discouragement; there have been few things to kindle enthusiasm among the friends of Missions at home; but from the time when the illustrious band at Serampore began their memorable

labours, to the present hour, there has been a breaking down of Brahmanism, and now the blight of God is on it, and it is waning and fading away. Already much is known by the people, though it may not be well considered; already much is heard, though all may not be yet fully understood; and vague convictions respecting the Gospel are gradually acquiring distinct and definite forms, and soon they will produce decided and conspicuous results. "The eyes of them that see shall not be dim, and the ears of them that hear shall hearken." (Isaiah xxxii. 3.) The Hindu mind is greatly perverted and corrupted, yet is it, nevertheless, in a measure prepared. The ideas of an incarnation of the deity, of a Triune Jehovah, and of atonements for sin, are already partially received by the Hindus. And the Mussulmans are drooping under the decay of their political power, and the cessation of their military ardour. Education is uprooting ancient prejudices and superstitions, and I would feign hope, that the day is near at hand, when there will be such an outpouring of Divine grace, as will vivify the dormant convictions of those who now appear to be halting between two opinions, and are almost persuaded to be Christians. Changes, great changes, undoubtedly, have already taken place:—even in the period of my own residence I have seen and known them. But the signs of infinitely mightier changes are apparent all around, and India, as the young of the present generation come forward into action, perhaps will lead the vanguard of Christianity in Asia. In the very centre of this vast continent—commanding the seas,—bordering on China on the one side, and on Persia on the other,—under the only powerful Government in the east,—with a hundred and fifty millions of people,—India may be, and very probably is, destined to influence all the neighbouring nations, and to share with England and the United States, the trade and the power of the world, in the days when the righteous judgments of God are falling on the old Roman earth, and overwhelming the countries of the Papacy. There is nothing in India to withstand the progress of Christianity. Hinduism is effete;—even civilization by itself would overthrow a system in which so much folly, and so much corruption, join together to deify a heartless, and sensual priesthood. The idols are already "a shame and also a reproach;" and the Brahmans are conscious that their supremacy is doomed. There is neither political power nor popular enthusiasm, now, to uphold their ascendancy; they trust simply to the continuance of delusions, which are becoming less and less prevalent every hour. That which is required of Christians, is such earnest love and faith, such a manifes-

tation of personal zeal, and such patient but fervent prayer, as will renew the exhibition of primitive Christianity, and bring with it copious effusions of the life-giving Spirit. But so long as there is nothing more than a cold and half-hearted service, the progress of truth may be slow, and to many will seem to be doubtful, and the day of India's deliverance will be protracted and delayed, and the faithless will give up the struggle, saying, "Where is the promise of His coming?"

At the present time, the chief want of British Missionary Societies, (I know not how it may be in America,) is the want, not of money, but of agents. The work could be extended, new stations occupied, waste places repaired, if the rising race of Christians would offer themselves for the Lord's service in foreign lands. There is an arrest laid on the progress of the gospel; not by the withdrawal of subscribers, not by the want of new providential openings, not by the diminished energy and zeal of those who are employed already; but, by the holding back of those to whom the call of the Church, and with it, I believe, very often, the call of the Holy Spirit comes, inviting them to devote themselves to the conversion of the heathen—but unhappily inviting them in vain. In the case of some men, pride and a love of ease, in some the influence of relatives, in some, mistaken notions of the dangers of the enterprise, are used by the god of this world to delude them, and to cause them to war against the convictions of duty. And thus it follows, that every spontaneous offer of himself by a hopeful suitable agent, who has any earthly prospects to surrender, is regarded as something remarkable;—so unusual is it, and so strange, in this time of self-indulgent and timid Christianity, that any one should be ready to obey His Lord's parting command, and to go forth like the first disciples to proclaim the gospel!

And yet, what service can be so noble and so honorable, as that which is abandoned? What prospects can be so glorious as those which beam before the faithful Missionary? "I hope" said an American Missionary soon after the British annexation of Pegu, as he thought of the long course of the Irrawaddy, "I hope to see Churches raised up along the whole line of this river to the Hukang valley. Then we shall stand on the borders of Western China, and on the upper waters of the great Cambodia, and can reach by our books and our preaching untold millions in the centre of Asia. I almost wish that I had been born thirty years later in the Christian era, so as to see Christianity pouring its light over these vast regions!" So wrote Dr. Sutton in Orissa: "May we not look beyond present discouragements to the time when the victory

shall be won, and Orissa become Immanuel's land? It will be then, as now, filled with temples, but they will be temples dedicated to the living God. It will be thickly populated with worshippers, but they will worship God in spirit and in truth. It will have its highways thronged with pilgrims, but they will be travellers in the way to heaven. It will have its shastras, but they will be the Sacred Scriptures, or books deriving their subject matter from them. It will have its songs, but they will be sweet songs of praise to God and to the Lamb. Its fathers and mothers, as numerous as now, will be all Christians; its youths of both sexes, all will be taught the lessons of early piety; the land shall have its Sabbaths; it shall feel the full influence of truth and peace; the earth shall yield its increase, and heaven receive successive generations of its ransomed multitudes, and then shall the word be fulfilled,—“The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord and the excellency of our God.” (Isaiah xxxv. 1, 2.)

Assuredly, thus it shall be, for the mouth of the Lord hath spoken. Not for ever shall the people of this land live in bondage to grovelling superstitions, “inflaming themselves with idols under every green tree, slaying the children in the valleys under the cliffs of the rock” (Isaiah lvii. 5); not for ever, shall the land be “full of idols,” and the people be the victims of every vain imagination; for “the gods that have not made the heavens and the earth, even they shall perish from the earth and from under the heavens.” (Jer. x. 11.) As the ancient gods have perished and past away, so that now, in all the world, not one worshipper remains of the once universal sovereignty of Jupiter, so shall it certainly be here; and not here alone, but *all* “the gentiles shall come unto the Lord from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit.” (Jer. xvii. 19.) Men may now labour and see little fruit, they may continue long, and at length may cease from their labours with little apparent evidence of results,—but they may ‘rest in their beds, each one walking in his uprightness,’ and like Jacob, in the full confidence that God’s promise shall be surely fulfilled, may leave the solemn parting testimony: Behold I die, but God shall be with you! (Gen. xlviii. 21). There may be in this land now, crowds of deluded worshippers, idols in thousands, and every hateful and God-dishonoring sign of vile and debasing demon-worship, but the

eye of faith can pierce beyond the present scene, and behold this thickly-peopled country from North to South, and East and West, elevated, and blessed, with all things made anew; when the power of truth and the example of the glorious Redeemer, shall influence all classes; when the female sex shall be oppressed no more; when the graces of the gospel shall succeed the vices of heathenism, and there shall be need no longer, for “every man to teach his neighbour, and every one his brother saying, ‘Know the Lord,’ for all shall know Him from the least to the greatest.” (Hebrews viii. 11.)

“Yes it shall come! e’en now my eyes behold—  
 In distant view the wished-for age unfold;  
 Lo, o’er the shadowy days that roll between,  
 A wandering glean foretells the ascending scene!  
 Oh doom’d victorious from thy wounds to rise,  
 Dejected India lift thy downcast eyes,  
 And mark the hour, whose faithful step for thee,  
 Through time’s prest ranks brings on the Jubilee!”

Statesmen may think their wise schemes the chief concerns of man, but history has abundantly stamped folly on nearly all of them already. In such work as theirs, men may spend their lives, “laboriously doing nothing,” but there is work that shall abide: the work of love, beneficence, and true wisdom, the work of inviting and beseeching sinful men to be reconciled to God. And when this work has to be performed to dying millions—when the opportunity is given of conveying this message to multitudes sunk in the deepest spiritual degradation—the office is angelic, and the heart that refuses the service is animated by the first murderer’s spirit: “Am I my brother’s keeper?” But I doubt not that the days of hesitation and half-heartedness are passing away, and that half-formed purposes and imperfect convictions will soon assume an aspect of decision. The Holy Spirit will be grieved less frequently by his people withholding their service; there will be, in those better, coming, days, a “*yielding* unto God;”—an offering of the whole being, as His own already, and as capable of nothing higher than servitude in His cause. Believers will soon be brought to see, that if in truth they “are not their own,” but are “bought with a price;” that if “the time is short,” and the command be addressed to *them*, “Go work to-day in my vineyard;” there then remains no alternative for them, but to devote all that they have, and all that they are, to their Master, and to spend and be spent in His service wherever he requires their labour. And there will be then, a true appreciation of the unspeakable claims of the heathen world on

every Christian, and a deeper sense of that infinite mercy which causes those who know Christ, to differ from the worshipper of idols. Then will every one who has "a good hope through grace" of salvation and eternal life, "reckon himself alive from the dead, and his members as instruments of righteousness unto God." The consideration of what he has been delivered from, and what he has gained, will animate him to labour for the conversion of others; and counting that earthly things cannot satisfy, and that nothing remains for him in this world but "the happy life of faith," he will be willing to surrender all affections, interests, and enjoyments, and to consecrate all his powers to God. He will gradually learn to seek nothing, but grace here and glory hereafter, and will rise up, in spirit, to conformity with the lowly Saviour, who came to seek and to save the lost. Many around him may accuse him of enthusiasm: but "wisdom is justified of her children." Many will warn him that he will not have strength to persevere, but he will consider that the Lord can uphold him; and therefore He will ever look to Him, in this life-long trial of his patience. Trials he will have; trials, when he sees his early companions prospering in the world, while he has chosen the better part and his is a humble lot; trials, when he sees his children, it may be, without an earthly provision, while the children of his early friends, are advancing on, like their parents, to ease and affluence. But he will learn to weigh all these things in the balance of the sanctuary; he will conclude that "a man's life consisteth not in the abundance of the things which he possesseth;" and looking to the recompense of reward, and to God's blessing on his offspring, he will be "rich in faith," and finally will end in this world, only to enter on a better, there to rejoice for ever.

It has been said that he is a benefactor to his species who makes a single tree to grow, where none ever grew before. How much more is he, who carries the light of the Gospel where it never shone before, and who carries to lands where sin reigns without restraint, the message of salvation, and opens there the way of holiness! And is there not a call for such labour of love *here*? Are not opportunities of usefulness open on every hand; are not dying millions, motives strong enough, to awaken our compassion? But God Himself must bring home to each heart the lesson which the wants of this country should teach us! He alone can impress on the heart deep convictions of personal, weighty, urgent, obligations; and He alone can animate with commensurate zeal, energy, love, and self-denial, "Behold God exalteth by His power. Who teacheth like Him?" (Job xxxvi. 22.) And it is He who alone can sustain



the energies and the faith, and patience, which He has once enlisted in His service. Already He has done wonders in raising up men of renown, and many more who have won no earthly fame, but whose record is on High :—some in public, some in private life, some in the ministry of the Gospel, some in the stations of Christian laymen. To many of these, the memory recurs with fond affection ; and many surround us still, who are followers of them that now inherit the promises. But special help is needed here, for very special are the trials of this land ; yet, I must repeat, there is enough to encourage hope. “The progress of Missionary labour,” said the late Mr. Thomason in a letter written soon after he was appointed Governor of the North-Western Provinces, “is slow, but visible. A great deal is done towards the gradual undermining of the system of false religions which prevail. Looking to the way in which providence would ordinarily work such changes, I think we may expect a gradual preparation for any great national change ; and then a rapid development, whenever the change has decidedly commenced. If we carefully examine history, we shall find that generations passed in the gradual accomplishment of objects, which our impatient expectations wish to see crowded into the brief space of our own lives. We must bear, in patience and hope, to see labourer after labourer pass through the field, expectation after expectation disappointed, and at length be content to pass ourselves, from the stage, in full faith and confidence that God in his own way, and in his own time, will bring about the great ends which his truth is pledged to accomplish. For us, in the present day, the important practical consideration is, that each should labour in his own post, to help on the good work, and strive to bear his evidence to the truth by example and precept, if not by direct instruction. I sometimes think that we, in India, placed amongst the heathen, have motives and encouragements to Christian conduct, which are less felt in countries avowedly Christian. At least, it is well to think so, and diligently to search out in one’s own peculiar position, all those circumstances and inducements, which may prevail to strengthen our naturally weak resolves and to correct our sinful ones.” In this spirit this excellent man lived and laboured, serving his generation according to the Will of God, and he stood not alone, and has not died without worthy successors :—men who know that their Lord and Master can “see through the dark cloud” and who already triumph in the anticipation of His victory. “My mind,” wrote an esteemed Missionary friend very lately, from a great district in

which he labours all alone, "My mind is fully convinced that a work of incredible magnitude is going on amongst the masses, and penetrating into the recesses of the social fabric of this country. Before my eyes, I see proofs of ten convictions of the truth of Christianity, for every one conversion and public profession of that truth. The great deficiency of these people, is a want of moral courage to confess openly the secret faith of the heart. Diligent prayer for a larger amount of divine light may do much." And these are common sentiments. There are many who are both praying and labouring in secret, whom the Lord shall reward openly; there are many who labour and faint not, in a calm abiding assurance, that He has brought them here, and that the highest honor they can desire, is to be faithful in His service unto death. They may be few, but they know that "there is no restraint to the Lord to conquer by many or by few;" they may be ridiculed, but they know that 'the triumphing of the wicked is short;' and if oftentimes in seasons of languor, their heart and strength may fail, they renew their strength, for "God is the strength of their heart and their portion for ever." There is much darkness in the land, but all is not dark; God is dishonored daily, but "He has not left Himself without witness." Many years have passed since first His truth was preached here, and our churches still are few and weak, but He reckons not time as we do. "He is not slack concerning his promise as some men count slackness, but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." (2 Peter iii. 9.) And therefore His faithful people here, are "always confident," believing that that which He has promised He is able to perform, and that heaven and earth shall pass away, but not one jot or one tittle, of those full, and rich, and plenteous promises, which secure the conversion of this country and of the world. Moored then to His faithfulness and truth, His Church in India will be saved in every calamity, and be carried through every storm; and year after year, the rays of grace will pierce more and more through the thick gloom of error which now encircles her, till the promised day shall come at last, with the plenitude of glory.

*FINIS.*





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